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THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

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BUSINESS DOCUMENTS
OF
MURASHŪ SONS OF NIPPUR

DATED IN THE REIGN OF
ARTAXERXES I.
(464-424 B. C.)

BY

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AND

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PHILADELPHIA
1898

To the Memory
of
His Highness Prince Wilhelm
of
Schleswig-Holstein-Sonderburg-Glücksburg
General of Cavalry in the
Imperial-Royal Austrian Army
in
Reverence, Love and Devotion

PREFACE.

It has been calculated that the cuneiform texts selected for publication in Series A of *The Babylonian Expedition of the University of Pennsylvania*, edited by me, will require from twelve to fifteen volumes. This number may be increased, if the importance of the new material to be obtained through our continued excavations in Nippur should require it. The first and second parts of Vol. I have been in the hands of Assyriologists for some time; Part 3 will be issued in the near future. Vols. II, III, VI, X, XI are in the course of preparation.

The Neo-Babylonian texts published in the following seventy-two plates form Vol. IX. They belong to the general class of the so-called "contract tablets." All of them being taken from the archives of a certain family well known as a flourishing business firm during the second half of the fifth century B.C., they possess a unique value, which is augmented by the fact that they constitute the first large collection of cuneiform documents dated in the reign of Artaxerxes I. Vol. X will bring a further selection of representative texts from the same archives, dated in the reign of Darius II., the successor of Artaxerxes.

Notwithstanding there are many points of contact between our tablets and the large amount of contract literature already published, the documents here submitted contain so much new material, otherwise inaccessible, that I do not need to offer an apology for their publication. A number of new words occur in our texts for the first time; other words, forms and phrases receive a new meaning, and Persian loan words appear more frequently than in earlier inscriptions. Many of the business transactions refer to the cultivation of the ground around Nippur, frequently mentioning the different plants and seeds used for orchards and fields; others deal with the lease of canals and facilities for irrigation, or furnish us important information concerning the payment of taxes by the different classes of the population. A large portion of the land is in the hands of Persians, who fre-

quently do not care to attend in person to their large estates in the hot and malarious Babylonian country, but lease their fields and other property to the firm of "Murashū Sons" and live from their revenues in the cities with their manifold luxuries and attractions. From Babylonian documents we are thus enabled to confirm and supplement what the Greeks tell us about the large number of Persians settled in the various provinces,¹ and from direct and trustworthy sources we can control the statements of the classical writers as to the heavy taxes levied by the Persian kings upon their Babylonian subjects. We get a glance of the life and local administration in the richest province of the large empire at the time of Ezra and Nehemiah, and we become familiar with the names and titles of Persian officers—among them the *dātābāri*² known from Daniel 3: 2 f.—who were stationed all over the fertile plain between the lower Euphrates and the Tigris, to gather the taxes and to look after the interests of their government.

The numerous proper names of our documents prove of exceptional value. In order to make the rich linguistic material contained in them accessible even to those who are not familiar with the cuneiform writing of the originals, I have attached to this volume a complete "Concordance of Proper Names." For often enough it happens that the most important material is not found in the names of witnesses and scribes, usually given in similar publications, but in those of their fathers and in the many other names found in the inscriptions. With the intention of facilitating the tiresome but essential work of those who are engaged in the compilation of dictionaries of Babylonian proper names—at least three of them are in the course of preparation—I have cited every passage in which a name occurs. In gathering the scattered material I have been able to supplement a great number of mutilated names, enclosed in brackets, and to restore broken lines of the text itself. Where a name in its alphabetical order appears for the first time in the Concordance I have transliterated it syllabically or ideographically, according to the manner in which it is written in the cuneiform texts. In all the other places the syllabic writing has been abandoned, the name, if intelligible, being simply divided into the words of which it is composed. Whenever the etymology of a name appeared absolutely certain long syllables have been marked as such.

The numerous foreign names are characterized by a little asterisk placed before them. If foreign origin seemed doubtful, this asterisk has been omitted. For it seemed wiser to give rather too little than too much in a first attempt to discriminate between the Babylonian and foreign proper names of our inscriptions, especially as comparatively but little has yet been done for the analysis and understanding of ancient Semitic proper names.³ Every-

¹ Cf. also Eduard Meyer, *Die Entstehung des Judenthums*, p. 25.

² For the different ways in which this title is written in the cuneiform documents of this volume, cf. the Introduction, "Proper Names," p. 28, note 1.

³ Greater energy has recently been shown in the investigation of Hebrew proper names. Among the several

one who has occupied himself with their study, is aware of the extraordinary difficulties which are constantly encountered, partly because no satisfactory collections of all the proper names occurring in the inscriptions of the different Semitic dialects have been made, partly because certain words and phrases of which the proper names are composed, are met with in several Semitic languages, partly because accidentally names of entirely different origin may sound alike in languages which have little or no relation with each other. Much remains to be done before we shall enjoy works similar to those of which the different branches of Indo-European philology can boast. And here I acknowledge with particular pleasure and gratitude the valuable assistance which I have received from Justi's *Iranisches Namenbuch*, a monument of human patience, industry and scholarship, which ought to be in the hands of every Assyriologist. If it had been published a year earlier, when I began my collection of Persian names from the classical writers, I should have been saved considerable time and labor.

Many of the tablets discovered bear impressions of seals and seal cylinders, as illustrated by Plates V–VII, IX–XI, some of them of rare beauty and clearly betraying Persian influence in design and execution (cf. especially Pls. IX–XI). Others have brief Aramaic legends, either incised in the clay (Pl. VIII, Nos. 9, 11) or inscribed upon its surface (Pl. VIII, No. 10). The black color used in the latter case as writing material has mostly faded away, so that often little but faint traces indicate the former existence of letters. As I have a larger work entitled *Vorstudien zur Altersbestimmung Babylonischer Siegel und Siegelsylinder* in the course of preparation, the first part of which, containing the seal impressions of the tablets from our archives, will appear within a year, I have refrained from giving their complete reproductions in the present volume. Oppert, who was the pioneer in the interpretation of legal documents, was also the first to work successfully upon seals and seal cylinders. To him, Menant, and a few others, we owe chiefly what we know about Babylonian and Assyrian glyptology to-day. Their work and efforts, valuable in more than one respect, deserve our full appreciation. But we still lack the means of determining the age of most Babylonian seal cylinders even approximately. In order to obtain it, we must change the method hitherto employed. First of all we must undertake the tedious and often difficult task¹ of studying the seal impressions on the dated documents of the different periods, and we must gather, classify and publish all of them

books and papers devoted to this subject, which during the last years have been added to the earlier publications of Olshausen, Nöldeke, Nestle, Stade, Schrader, Friedrich Delitzsch and others, I call attention to G. B. Gray, *Studies in Hebrew Proper Names*, and those chapters in Hommel's *Altisraelitische Vorstellungen* which deal with Hebrew and Arabic proper names.

¹ From lack of space on most of the earlier documents, especially on those of the second dynasty of Ur and of the first dynasty of Babylon, the seal cylinders were rolled over the inscribed portions of the tablets. In consequence of this peculiarity, the untangling of the bewildering mass of partly effaced wedges and feeble remains of pictorial representations appears often as a hopeless task even to the most experienced eye.

that are accessible in the public and private collections of Europe and America. Then it will be possible not only to determine the age of seals and seal cylinders more accurately, but also to trace the factors and influences which were active in the history and development of Babylonian seal engraving. The book announced above is intended as a beginning in filling a seriously felt gap in our present Assyriological literature.

The names of witnesses and other persons who left impressions of their seals, seal cylinders (both called *kanukku*), seal rings (*uu-qu(qa)*, *uu-qu hurđđi* (81 : L. E.)), or their thumbmarks (*šu-pur*, *šupur* = DUBBIN),¹ or seal impressions and thumbmarks (*kanukku u šupru* (50 : R.), *šupru u uu-qu* (49 : R.)), or different seal impressions at the same time (*kanukku u uu-qu* (32^a : Lo. E.)), have been published for various reasons with the text of the documents. They enable us to form a correct idea of the customs and rules observed in connection with the sealing of tablets; they furnish us valuable variants for the reading of proper names and titles (cf. **Ki-na-aplu** (71 : 8) with **Kina(DU)-aplu** (71 : L. E.), **E-a-bullit-su** (80 : 7) with **Ea(^dBE)²-bullit-su** (80 : R. E., also li. 2), ^b*us-tar-bar³-ri* (102 : 16) with ^b*us-tar-ba-ri* (102 : L. E.)); occasionally they are accompanied by the names of the fathers not occurring in the transactions proper (cf. 75 : 16 with R. or 80 : 2, 7 with R. E.); they supplement names and phrases mutilated or entirely broken off in the text (cf. 59 : 19 (end) with L. E., 86^a : 1 (beginning) with U. E. (*Ea-zillisha*), 94^a : 12 f. with R., 102 : 8 with O., L. E. & R. E., 107 : 9 with L. E.); and there are even cases in which persons not mentioned in the text at all left their names and seal impressions on the tablet (cf. 55 : R. (*Arđi-Bel*), 82 : L. E. (*Zilli-Nabû^bdatabara sha Artarcuma*), 83 : Lo. E. (*Bel-nadin-shuma*), 92 : R. E. (*Danna*), 102 : R. (*Aplá*)), apparently corresponding to such cases in the Neo-Babylonian contract literature in which persons, for some reason present (cf. Köhler in Peiser, *Babyl. Verträge*, p. XLII, § 14, end), are introduced by *ina ashábi sha*, "in the presence of" (cf. 48 : 37). The impression of the seal ring of a woman, *Amat-Belít*, is found on 53 : Lo. E.

In accordance with the law of excavations enforced in the Ottoman empire, all the tablets rescued from the archives of Murashû Sons were originally sent to Constantinople, where most of them are now deposited in the Imperial Archaeological Museum.

¹ Cf. the fuller phrase *šupur mBa-ga'-mi-i-ri apla sha mMit-ra-da-a-ti ku-um kanukki-sha shu-um-da-a-tim*, "the thumbmark (made with the thumb-nail) of B., s. of M., was placed (impressed upon the tablet) instead of his seal." Cf. 48 : 34. The pausal form of the permansive HD of *amda* (*shamlátí*) is perhaps due to the preceding *Mitradátí*. We also learn the gender of *šupru* (fem.) from our passage. Cf. also *uu-qu parzilli* (Const. XI. 558), *šiparri* (565, 582).

² Still transliterated with *Bel* by Delitzsch, *Beiträge zur Assyriologie*, III, p. 391. So far as I know, ^d*BE* denotes exclusively *Ea* in the Neo-Babylonian contract literature, as can be shown from several parallel passages in Strassmaier's text publications. Cf. the Introduction, "Proper Names," p. 23.

³ Cf. Brünnow, *A Classical List*, 7768. The sign can be easily mistaken for *pa* in our text. Cf. also p. 28, note 2.

But several boxes of antiquities were presented by His Imperial Majesty, the Sultan, to the undersigned editor in recognition of his services in connection with the reorganization of the Babylonian Section of the Imperial Museum (1893–1897). With the exception of a few specimens retained as a souvenir, I, on my part, presented this collection with other antiquities to the Babylonian Museum of the University of Pennsylvania, where they will be on exhibition as soon as the new building is finished.

A word remains to be said as to the division of work in the present publication. After I had examined and selected the material which was to appear in this volume, my pupil and friend, Dr. A. T. Clay, formerly instructor of Assyrian and Hebrew in the University of Pennsylvania, began the copying of the tablets under my supervision. The experience which he had previously obtained in the exercises of the Assyrian Seminar conducted by myself, and the patient devotion with which he performed his task, enabled him to produce very satisfactory results. When he had finished his work, I examined sign after sign once more critically, comparing his plates with the originals and changing, adding or removing wherever this was necessary. Of especially difficult or effaced passages I furnished the copies myself. Large portions of Nos. 65, 86^a, 87, 88, 99, 102, the whole of No. 3^a, which presented exceptional difficulties (cf. the Introduction, Palaeography), and most of the shading in the texts, were added by my own hand, but it will be hard, I trust, to distinguish Dr. Clay's work from my own. For the names of witnesses and other cuneiform characters on the margin, for the Aramaic inscriptions, for all the critical notes printed on the plates, for the Introduction, Concordance of Proper Names, and Table of Contents, I am alone responsible. As each of us devoted more than a year of continuous work to the preparation of the plates, and as every line was transliterated and translated by myself,¹ before the last critical examination of the copies began, we lay this edition before the Assyriological world, with the belief that it will be found entirely trustworthy and prepared with the same care and exactness which secured for the previous publications of this Series such a favorable reception from all the critics.

Particular pains was taken again to imitate as faithfully as possible the different hands of the scribes, who frequently grouped the signs very closely together, writing scrawlingly and hastily. In the study of the history of cuneiform writing it is not less important to trace the factors active during the period of its decay than to untangle the mysteries which enshroud its beginnings. In any edition of Babylonian texts published for the first time, we must, in the interest of philological research as well as palaeography, aim at reproducing all the scribal peculiarities rather than at grouping and drawing the single cuneiform signs according to our own personal taste, thus furnishing a subjective

¹ To be published later in Series C of the expedition work. Cf. also my articles in the *Z. A.*

interpretation instead of an objective picture of what is on the clay tablet or stone. The method to be employed must be different from what it was and is in the case of publishing Assyrian tablets from the royal library of Ashurbânâpal copied by a comparatively small number of calligraphers from Babylonian originals in the well-established forms of cuneiform writing of the late Assyrian empire. Assyriology has gradually become Babyloniology, if I may coin this word for the present occasion. And in order to facilitate the study of the tens of thousands of Babylonian originals preserved in American and European museums, we must train the eyes of our students in connection with careful text-editions to see the handwriting of the scribes as it is rather than as we would like it to be.

I would here express my grateful recognition of the great kindness of Prof. Nöldeke, in examining the foreign names marked by an asterisk in the Concordance, and rendering his valuable assistance in the analysis and identification of those indicated by the letter (N.).

For the English rendering of certain legal terms and for the reading of the last proof I have had the support of my friends, Mr. Patterson DuBois of *The Sunday School Times*, Prof. Gibbons of the University of Pennsylvania, Rev. Dr. A. Long of Robert College, Constantinople, and Mr. John Sparhawk, Jr., treasurer of our Archaeological Department; while the quotations of the first eleven pages of the proper names were compared with the originals by my pupils, Messrs. Koppe and Van Burkalow, at a time when my feeble health made this assistance especially desirable. To all of them I extend my hearty thanks.

With Messrs. Meynen & Co., D. Anson Partridge, and the Philadelphia Photo-Engraving Co., I made numerous experiments toward obtaining more satisfactory half-tone reproductions. The results reached by our combined efforts will greatly increase the usefulness of the book.

In conclusion I would record my personal gratitude most of all to Mr. Eckley Brinton Coxe, Jr., of Philadelphia, who, recognizing the importance of the work done by our expedition, placed a generous sum in the hands of Charles C. Harrison, LL.D., Provost of the University of Pennsylvania, for my own publications. I am thus enabled to submit this volume at an earlier time than I originally anticipated.

INTRODUCTION.

At the end of May, 1893, while occupied with the exploration of the central part of the northwestern ridge¹ of the ruins of Nippur, the Babylonian Expedition of the University of Pennsylvania discovered a room (5.5×2.75 m. wide) about 6 m. below the surface. Its ceiling had collapsed long ago; its side walls, for the greater part, were in ruins, and the clay floor was covered with earth and rubbish from above. A gang of trained Affej workmen was ordered to remove the débris that filled the room, when suddenly they noticed numerous clay tablets lying immediately upon the floor or very close by it. A few hours later, the whole room had been carefully searched and cleaned. Seven hundred and thirty tablets were gathered and safely stored in the "castle" of our fortified camp. Fortunately a considerable number of these cuneiform documents were intact and in a fine state of preservation, but the rest of them were cracked and broken or otherwise more or less damaged.

After a critical examination of the building itself and of the condition, position and contents of the tablets found therein, it became evident, that the excavated room had been once used as a business archive by the apparently wealthy and influential firm of **Murashû Sons of Nippur**, who lived in the time of Artaxerxes I. (464—424 B.C.)² and Darius II. (423—405 B.C.),² in whose reigns the documents are dated. All these tablets, covering a period of more than fifty years and inscribed by many different hands³ in Nippur and other neighboring places, were made of an especially pure and soft clay and moulded and baked with greater care⁴ than is usual in the Babylonian tablets met

¹ Situated on the western side of the *Shatt-en-Nil*. Cf. the map in my first volume, Pl. XV.

² The reigns of these two Persian kings are given according to Eduard Mahler's "*Vergleichungstabellen der Babylonischen und Christlichen Zeitrechnung von Nabonassar (747 v. Ch.) bis 100 v. Ch.*," in his essay *Zur Chronologie der Babylonier*, p. 12, f. (reprint from *Denkschriften der Mathematisch-Naturwissenschaftlichen Classe der Kaiserlichen Akademie der Wissenschaften in Wien*, Vol. LXII). I agree with the results reached by Mahler entirely.

³ The 120 texts published in the present volume were written by 41 different scribes. Cf. the "Concordance of Proper Names," I, 3 ("Names of Scribes").

⁴ Cf. Pls. VII f., X f., and especially Pl. IV.

with in my experience, which rests upon an examination of over 40,000 cuneiform texts belonging to nearly every century of the last 4000 years B.C. In their regular form and beautiful appearance many of these tablets approach those of king *Ashurbān-apal's* famous library, from which our young Assyriological science has chiefly drawn its material.

From a study of these documents we learn that Murashū had several sons (cf. *ahēka*, 25: 4), *Bēl-hūtū* and *Bēl-nādū-shumū*¹ being prominent among them. That these two persons, each of whom is called *aplu sha Murashū*, were children of the same father,² although never really designated as brothers, follows with probability from the following considerations: 1. All the seven hundred and thirty tablets excavated were found in the same room, and, according to form, color, contents, names of witnesses and scribes and seal impressions, belong closely together. 2. In all the texts here published, with the exception of Nos. 1, 42, 43, 54,³ either *Bēl-nādū-shumū* or *Bēl-hūtū* (or their sons) transact the business recorded. This can be explained satisfactorily only if these two persons, whose documents were lying together, stood in close personal relation to each other, *i.e.*, if they were brothers. 3. This result is confirmed by No. 12 and a tablet in Const. in which it is expressly stated that an officer who presents an order to *Bēl-hūtū* receives his payment from *Bēl-nādū-shumū*. The latter, being mentioned in all but seventeen⁴ of the texts here submitted, was doubtless the more prominent member of the family; the former, who probably was the older brother,⁵ seems to have died at an early age (437 B.C. or soon afterwards), as I infer from the total absence of his name in connection with business transactions after *Tishritu* 13th of the 28th year of Artaxerxes (No. 12)⁶ and from the frequent mention of his son *Rīmūt-Nimib* (abbreviated *Rīmūt*, 61: 3; 78: 4) instead of him in the later documents. It is, however, of interest and importance to note that the latter has the apposition *aplu sha Bēl-hūtū* only in one document (48: 24, U. E.), where he appears as witness of his uncle, *Bēl-*

¹ Once abbreviated into *Bēl-nādū* (19: 12), unless a mere mistake of the scribe.

² A certain *Qadū*, only once mentioned as a witness (48: 23, U. E.), is also called *aplu sha Murashū*. But there is no reason for regarding his father as identical with our *Murashū* above.

³ It would be difficult to explain the presence of these four tablets among documents which exclusively relate business transactions of but one family, unless certain persons mentioned in these four texts were connected with this family as *harda*, *hpaqda*, *hmar bitū* or the like. For all the four documents such a connection can be proved or made very probable. *Bēl-sapū-mahar*, who, according to 1: 2, was *hpaqda sha Arshan*, appears later as *harda* or *hpaqda sha Bēl-nādū-shumū* (68: 1, 5, 8); *Tirakām aplū sha Bagapānu* (54: 2) is doubtless identical with *Tirikānu hmar bitū sha Bēl-nādū-shumū* (68: 1, 5, 8); *Ribat aplū sha Bēl-erba* (43: 2, 8) is probably the same person as *harda sha Bēl-nādū-shumū* (52: 1, 13, R); and a close personal relation between *Mūrānu aplū sha Iddina-Bēl* (42: 3) and *Bēl-nādū-shumū aplū sha Murashū* results from the phrase *sha qat* in 66: 2.

⁴ His name does not occur in Nos. 1, 2, 3, 5, 42, 43, 46, 47, 54, 61, 73, 78, 87, 90, 92, 108, 109.

⁵ *Bēl-nādū-shumū's* name is not found in any of the four documents dated before the twentieth year of Artaxerxes I., while *Bēl-hūtū* appears active in two of them, and the latter's son, *Murashū*, in one (Const. Ni. 525).

⁶ Nos. 2, 3, 5, 12 are the only tablets which show *Bēl-hūtū* actively engaged in business.

nâdin-shumu. In two tablets, written half a month before, he is called *aplu sha Bêl-hâtin* (46 : 4 ; 47 : 6) or *aplu sha Murashû* (46 : 2 ; 47 : 3), while in all the other inscriptions in which his name is mentioned he appears exclusively as *aplu sha Murashû*. It is possible to regard *Rimût-Ninib a. sh. Bêl-hâtin* (46 : 4 ; 47 : 6) and *Rimût-Ninib a. sh. Murashû* (46 : 2 ; 47 : 3, etc.) as two different persons (son and brother of *Bêl-hâtin*). But it seems more reasonable to assume that *Rimût(-Ninib)* taking his father's place in the firm of "Murashû Sons" after the latter's death, for obvious business reasons retained his father's designation, *aplu sha Murashû*, generally known to the public. A son of *Bêl-nâdin-shumu* originally also mentioned in 26^a : 1, was called *Murashû* (101 : 4 and Const. Ni. 542), and another son of *Hâtin* (abbrev. from *Bêl-hâtin*) was likewise named after his grandfather, *Murashû* (Const. Ni. 525).

As stated above, all the seven hundred and thirty documents discovered are dated in the reigns of Artaxerxes¹ and Darius. My reasons for identifying these two kings with Artaxerxes I. and Darius II. are the following :

1. The place of discovery, the quality and color of the material, the size and shape of the tablets, the style of art, especially the frequent similarity and even identity of certain designs in the seal impressions, characteristic palaeographical peculiarities in a number of cuneiform signs, the apparent relation between certain business transactions dated in the reigns of the two kings, the employment of the same persons as scribes and witnesses during the reigns of Artaxerxes and Darius, and, finally, the fact that *Bêl-nâdin-shumu* appears as the leading member of the firm of "Murashû Sons" under both kings, indicate that Artaxerxes and Darius must have reigned successively, unless separated from each other by another king of a very brief² reign.

2. The circumstance that comparatively very few of the seven hundred and thirty documents are dated in the first half of Artaxerxes' and in the second half of Darius' reign, while the bulk of the tablets belongs to the close of Artaxerxes' and to the beginning of Darius' reign points to Darius as the successor of Artaxerxes, not *vice versa*.

3. All the documents of *Bêl-hâtin* are dated in the first twenty-eight years of Artaxerxes, those of his son *Rimût(-Ninib)* in the last six years of the same king and in the first years of Darius. This fact confirms the result at which we have arrived, that Darius must have lived **after** Artaxerxes.

4. The latest date obtained for Artaxerxes from our tablets is the seventeenth day of *Shabâtu* in the forty-first year of his reign. As the number of documents dated in the forty-first year of Artaxerxes and in the first year of Darius is comparatively very large,

¹ For the eight different ways in which the name of Artaxerxes is written in our texts, cf. the "Concordance of Proper Names," I, 1 ("Male Names"), under *Artakhshasa*. For Darius cf. Vol. X. The title given to the two kings in the dates of the tablets is always *shar mâti*.

² As not a single document bears the name of this assumed ruler.

and, moreover, as all these documents were written at brief intervals from one another, it is safe to assert that the Artaxerxes of our tablets must have died at the end of the forty-first year of his reign. From this it follows that he is identical with Artaxerxes I., who ruled forty-one years, and that King Darius in whose reign by far the larger number of tablets is dated, can only be his successor, Darius II.

For the contents, translation and analysis of these texts cf. Series C. The only points which can be treated here are the following :

PALEOGRAPHY.



On the whole the cuneiform writing of our tablets is identical with that known from Strassmaier's publications of Neo-Babylonian contracts. A constant development of the script, however, taking place, certain cuneiform characters become more simple, and differences formerly existing between several signs begin to disappear the more we advance in the latter half of the first Pre-Christian millennium. Traces of this development or degeneration are clearly visible in the texts here published. A complete list of all the variants in use will be attached to Volume X of Series A. For the present it will suffice to call attention to some more prominent features of the cuneiform writing of the time of Artaxerxes I.

1. Owing to the carelessness of certain scribes, a number of similar cuneiform signs became identical at all periods of Babylonian writing. It is, therefore, not very remarkable, that in our own texts the signs for *isu* (80 : 5) and *pa* (48 : 30), for *ma* (14 : 4, 7, 9) and *ash* (14 : 1), for *ma* (75 : 1, 8; 85 : 12; 94 : 6) and *ba* (75 : 2, 5, 11; 109 : 12), for *lu* (101 : 5) and *qa* (109 : 1), for *bar* (54 : 3) and *me* (99 : 2), etc., are frequently written alike. But it is worthy of note and important for the understanding of the degeneration of the cursive writing, that even **cuneiform signs which originally bear little resemblance to each other, fall frequently together,**¹ in consequence of an abbreviation of certain classes of signs—a peculiarity which becomes more common in the cuneiform texts of the fourth and third centuries B.C. Cf. e. g. *ilu* (63 : 4; 85 : *passim*; 36 : L. E. in ^a*Bcl*) and *bar* (*passim*), *na* (62 : 12, 16; 63 : 6, 14) and *GISII* (= *lishir*, 17 : 20 end, cf. 26 : 19), *kan* (3^a : 14; 105 : 15), and *ma* (3^a : 15; 105 : 15), *kan* (85 : 27; 86 : 25) and *she* (*passim*), *sharru* (85 : 2) and *bi*² (85 : 8); *su* (85 : 24) and *ma* (85 : 11 f.);











¹In some respects this period is not unlike that of the first dynasty of Babylon. Cf. the lists in Meissner's *Altbabylonisches Privatrecht*.

²The original picture of *bi* is a pointed vase with a spout (on the right) in an **upright** position and filled with a liquid, designating *shikaru* (probably "date-wine"). The original form is fairly well preserved in I II (abbreviation for the first volume of my inscriptions), Part 2, No. 105, li. 9, and No. 110, 6-4 f. e. This latter character together with others which represent almost the original picture and can be understood only if standing upright, go far to weaken Delitzsch's arguments recently set forth (*Der Ursprung der Keilschrift*, p. 24 f.) against the principle of the original position of the cuneiform signs defended by myself (*l. c.*, p. 40, note 3). In view of the overwhelming mass of palaeographical and archeological material already published, it will be an easy

ni (85 : 23)¹ and *kak* (*passim*); *sha* (6 : 2, 10; 9 : 13 end) and *aplu* ($\equiv \Lambda$, *passim*)—both written with three wedges—or *sha* (36 : 1 end; 104 : 11 end) and *aplu* ($\equiv \Lambda$, 36 : 14; 109 : 12)—both written with two wedges—and even *sha* (36 : 14; 64 : 14 in "Sha-pi-kal-bi) and *aplu* ($\equiv \Lambda$, 31 : 2, 3, 15) and the determinative for man (*passim*), and others.

2. This general degeneration of the cuneiform writing, manifested by the frequent omission of important and characteristic wedges, can be traced in a number of other signs, cf. *tah* (104 : 15, one wedge at the beginning) or *qât* (81 : 5, followed by the dual sign expressed by one wedge). These two examples, like others, may be due to mistakes of the scribes. But there are other cases, like *ahu*, "brother" (85 : 18), *in* (85 : 20), *su* (85 : 24), ^a*Belit* (63 : 4) or *AZAG* (86 : 1, in the ideogr. for *kaspa*), *ha* (85 : 21), *as* (105 : 15), in which a certain regularity can be observed. There is, first of all, a **very decided tendency to write**  **instead of**  in all cuneiform signs in which these double wedges occur. The following examples may serve as an illustration:

a. One perpendicular wedge is written instead of two in the signs for Λ , used as a phonogr. (*a*, 31 : 7, 16) or as an ideogr. (*aplu* (31 : 16), especially in the phrase *aplu sha* (16 : 1, 2; 17 : 19; 26 : 15 ff.; 47 : 21; 90 : 6; 105 : 1 ff., etc.), or *apil-shu sha* (16 : 13 ff.), *mê*, "water" (16 : 3, 9) and the first sign of *ûru*, "river" (16 : 9 beg.; 32 : 3 beg., etc.)), for *e* (31 : 7), *ia* (54 : 12), *fir* (31 : 11), *sha* (36 : 1; 104 : 11), *za* (8 : 8; 31 : 19; 62 : 10; 93 : 7), *ha* (63 : 7; 86 : 6; 87 : L. E.; 93 : 7; 103 : 4), *un* (81 : L. E.), etc.

In connection with this it may be mentioned that *a* (*aplu*) is written in four different ways, , , ,  (*passim*, resp. 36 : 1, 13, 14, resp. 36 : 14 ff.; 104 : 11, 14, resp. 31 : 2, 3, 15), two or three of the four forms frequently occurring in the same text (31 : especially lines 2 and 16) or even in the same line (36 : 13). Of *sha* the following six different forms are known , , , , ,  (*passim*, resp. 6 : 2, 10, 12; 9 : 13 end; 14 : 11 beg.; 28^a : 10 end, resp. 36 : 3, 6, 11; 82 : 16, 23 f., resp. 6 : 11; 104 : 2, 12, 15, resp. 36 : 1 end; 104 : 11 end, resp. 46 : 4; 90 : 6; 100 : 13; 104 : 14; 109 : 11), of which sometimes two (6 : 4 ff., resp. lines 2, 10, 12) or three (44 : 3, resp. 8 ff., resp. 22, or 84 : 1 ff., resp. lines 8 beg., 14, 16, resp. lines 6 beg., 10, U. E.) or four (36 : 18, resp. 1 end, resp. lines 3, 6, 11, resp. 12 ff.) occur in the same text or even line (66^a : 4; 82 : 24, three different forms). Strassmaier, *Cyr.* 281 : 15, is correct (against *B. A.* III, p. 443, note 2).

b. One oblique wedge instead of two in the signs for *din* (*ina-an-din* \equiv *inandin*, 47 : 4; 62 : 9), *kan* (83 : 9, R. E.; determ. after numbers, 63 : 18; 64 : 17; 105 : 15), *mu* (62 : 13, 16; 76 : 13) and others.

task to show the entire correctness of my own theory. This will be done in my Introduction to Part 3, now in course of preparation.

¹ Cf. also my remarks in *I II.*, Part 2, p. 40, note 2.

c. **One horizontal wedge instead of two** in the signs for *a'*, *i'*, *u'* (47 : 4; 85 : 21), *ihu* (36 : L. E.; 63 : 4; 85 and 86 *passim*), *na* (62 : 12, 16; 63 : 6, 14), *kin* (= *DU*, 3^a : 9; 63 : 11; 87 : 11), in the second sign of the ideogr. for *nâru*, "river" (7 : 8), etc.

3. Contrary to the peculiarity just treated, we sometimes find a **tendency to increase the two wedges of the group ∇ to three, obtaining thereby $\nabla\nabla$** , doubtless arisen under the influence of the two corresponding forms for *shu*, in use at that time. Cf. *e. g.* the signs for *arhu*, "month" (53 : 4, 9; 58 : 5, 19; 66 : 5, 6, 15), *bâbu*, "gate" (30 : 5; 55 : 3; 58 : 8), *dan* (53 : 6, 9), *e* (53 : 10), *karpatu*, "pot" (43 : 3), *kip* (70 : 4), *nabînu* (= SE, 66 : 7), *s(z)ab* or *nâr* (47 : 19; 56 : 5; 57 : 1, 8; 65 : 28; 79 : 13), GU¹ (35 : 10, 13), GIG¹ (65 : 10, 15, 16), etc.

4. Occasionally **cuneiform signs of a much earlier period occur** in the midst of other signs regularly in use at the period of Artaxerxes I. Cf. especially No. 13, *e. g.* *su* (written with 5-7 horiz. wedges, 13 : 2, 3, 8, 9), *û* (5-6 perpend. wedges, 13 : 1, 4), *lu* (6 horiz. wedges, 13 : 4), *gal* (5 horiz. wedges, 13 : 4). Cf. also 11 : 8 (*û*), 18 : 14 (*dup-sar*) and others. This fact only confirms, what we knew before, that the scribes of the Persian period were acquainted with the so-called hieratic writing,² which continued to be used for religious purposes even to a later time.

5. In the cursive writing of all periods of Babylonian history we frequently meet with **extended and dissevered characters**. Sometimes in our own texts single portions of the same cuneiform sign are separated so widely from each other that they appear as independent characters and can be recognized as units only by the context. Cf. *e. g.* *a* (15 : 8, 12), BAR (54 : 3), DI (32^a : 11), *ishtû* (-*cu*, 35 : 24), *ti* (7 : 16), *iu* (15 : 19 end), *î* (85 : 16, 21), KAK (= *ibni*, 85 : 9), *pi* (= KA, 7 : 24), UR (in *kalbu*, 7 : 24), SAG (43 : 11), *rabû* (= GAL, 85 : 5), and especially *shiqtu* (85 : 1, 11).

6. The stylus employed for writing frequently became worn out, the sharp corners or points becoming gradually round, then flat and finally even concave. In consequence of this **the impressions** made by the scribes in the soft clay became rather indistinct, frequently **appearing as double wedges**. Examples of this kind of writing are not very rare: they occur in our own texts, cf. 61 : 1, 3, and especially No. 3^a. At the first glance the latter text seems to have been written in an entirely different cuneiform writing and language. The tablet was returned by my co-worker with the remark that he "could not recognize one character." It would have puzzled even older and more experienced Assyriologists. In the copy furnished by my own hand all the peculiarities

¹ Preceded by the determ. *shu* and denoting a certain kind of grain. For *shu*GIG-BA=*kipâtu* cf. *J. R.* 39 : 28 c. d. (Delitzsch, *Assyrisches Handwörterbuch*, p. 317a, reads *libâtu* in view of *K*. 40, col. II, 52.) and *K*. 166, 12-13 (cf. Jensen in *Z. A.*, I, p. 13), where KU(ZID)GIG-BA, synonym. of KU(ZID)SIS=*ki-im* (𐎧𐎶𐎵) *kip-ti*, and *J. R.* 27, 53 c. f., where KU(ZID)GIG-BA=*masarû marûq*. Cf. also Strassmaier, *Cycus*, 59, 54, and *B.*, I., III, p. 436, l. 10.

² Cf. I H., Part I, p. 12, note 8.

of the scribe are faithfully reproduced. For the sake of those who are not familiar with such palaeographical puzzles I add a complete transliteration of this text (No. 3^a): 1. I[*pi*] XXIV *qa*^{she}BAR 2. *ishtēn* (-*en*)^{karpatu}*dan-uu shikari fābi ma-lu-ū* (cf. 50: 2) 3. *sha*^m*Bēl-nādin-shumma apil-shu sha*^m*Mu-ra-shū-ū* 4. *sha qāt*^m*Mu-she-zib^hgal-la sha*^m*Bēl-nādin-shumma* 5. *ina mah-hi*^m*Bēl-zēr-iddina apil-shu sha*^m*I-shi^dShadū-rabū* 6. *ina*^{arbu}*Simānu shattu XXI*^{kan}*shuBAR *a'* 7. I [*pi*] XXIV *qa ishtēn* (-*en*)^{karpatu}*dan-uu malū* 8. *i-nam-din*. 9. *^hMu-kūn*^m*Shum-iddina apil-shu sha*^m*La-ba-shi* 10. *^mBa-la-tu*^m*apil-shu sha*^m*Bēl-ba-ua* 11. *^mShamash-ēfir*^m*apil-shu sha*^m*Ahu-^hu-la* 12. *^mTa- . . .*^m*apil-shu sha*^m*Pani-ilu* 13. *^hdapsar*^m*Sin-ikšur(kāšir)*^m*apil-shu sha*^m*Nā-din* 14. *Nippur*^{ki}^{arbu}*Adaru ūnu I*^{kan} 15. *shattu XX*^{kan}^m*Ar-tah-shu-as-su shar mātāti*. L. E. *Šu-pur*^m*Bēl-zēr-iddina*. The translation does not offer any difficulty.*

7. Peculiar is the plural sign *mesh* after *ilu* and "Shamash in the transliteration of foreign Semitic proper names. (Cf. *A-qaqab*)-*ilu^{pl}*, *Ba-na'-ilu^{pl}*, *Ba-rik*(-*ki*)-*ilu^{pl}*, *Ia-di-ih*-*ilu^{pl}*, *Ia-da-ar-ūi'*-*ilu^{pl}*, *Ilu^{pl}-gab-ri*, *Ilu^{pl}-id-ri'*, *Ilu^{pl}-li-in-dar*, *Ilu^{pl}-qa-ta-ri*, *Ilu^{pl}-za-ba(d)-du*, *Nā-tan-ilu^{pl}*, *Ra-ab-bi*(*Rab-bi*)-*ilu^{pl}*, *Ra-^hi-im-ilu^{pl}*, *Sha-ra'-a-ilu^{pl}*, etc. and *Ba-rik* (*ri-ki*)-*^dShamash^{pl}*, *^dShamash^{pl}-ba-rak-ku*, *^dShamash^{pl}-la-din-ni*, *^dShamash^{pl}-li-in-dar*, *^dShamash^{pl}-nāri'*, etc. Comparatively few are the cases in which *mesh* is omitted. Cf. *Ra'-a-bi-ilu Ra-^hi-im*(*hi-mi*)-*ilu* (36: 11; 69: 1), *^dShamash-na-da-ri*. So far as the use and meaning of *^dShamash* is concerned, a plural is here out of question, and in names like *Ba-na'-ilu^{pl}*, *Ia-da-ar-ūi'-ilu^{pl}*, *Sha-ra'-a-ilu^{pl}*, *Ilu^{pl}-li-in-dar*, etc., where the other element is a verbal form in the singular, the subject cannot stand in the plural. A similar result is reached by comparing these and other names containing the element *ilu^{pl}* with the corresponding names in the other Semitic languages. We find the singular *šš* in use where the Babylonian scribes as a rule offer *ilu^{pl}*. It is, therefore, evident that in either case *mesh* cannot indicate a plurality of gods, but must have been employed for expressing a sound which appeared to the Babylonian mind as one of their own plural endings. From the fact that in a number of these or similar names the other Semitic languages have *ilī*, "my god,"¹ it may be that the Babylonian scribes mistaking *ī*, the pronominal suffix of the first person singular, in these foreign names for their own plural ending *ē*, later pronounced *ī*, rendered *ilī*, "my god," and *shamshī*, "my sun," by *ilī* (*ilu^{pl}*), "gods,"² and *^dShamshu^{pl}*, "suns." In the Concordance of Proper Names these two words are transliterated *ilī* and *Shamshī*.

¹ Cf. especially the rich material furnished by the inscriptions from southern Arabia, as recently shown by Hommel, *Altisraelitische Ueberlieferung*, pp. 81 ff. Compare *i, y. Ue-rabbi* with *Rabbi ilu^{pl}* above, or *Ue-shara'a* with *Shara'a-ilu^{pl}* above, or such Hebrew names as *Eli-ezer* with *Ilu^{pl}-ēlēr'* above, *Eli-gūr* with *Ilu^{pl}-gūtari* above, etc.

² The plural of *ilu* reads *ilūni* and *il (i)*, cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 59^b. The Assyrian plural *ilī* may also be inferred from the wavering writing of such pure Assyrian names as *Ashur-til-ilī* or *ilī^{pl}*. This can be explained satisfactorily only by assuming that sing. and plur. were pronounced alike.

8. Of other paleographical peculiarities may be mentioned the writing of *ishtān(-en)* *alpu^{roll.}* 67: 7 (cf. also II *alpu* (49: 6) II *alpu^{roll.}* (34: 2, 11), IV *alpu^{pl.}* (35: 8), XX *alpu^{roll.}* (65: 4), etc.), the extraordinary writing of the numeral 162 in 1: 3 and 16 (apparently to prevent confusion with 103),² the very frequent writing *ina-an-din* = *inamdin* (54: 9; 62: 11; 78: 7 and often), the cuneiform signs for *pah* (14: 13) and for *ād(t)* in *min-āt-ti* (*tum*), 45: 27; 59: 12, etc., in the passage *la i-bat-taq, ina āmu (-mu) bit-qa ina lib-bi ib-āt-qa* (= *ibātāqa*, 55: 9) and in the frequent name **Ad**-dan-*nu*. *Ma-shi-hu*, "measure,"³ is **always** preceded by the determ. *isu* (cf. *c. g.* 17: 5; 19: 6; 22: 4; 29: 21; 45: 14, 26; 65: 11). The demonstrative pronoun *shu'atu*, frequently occurring in our inscriptions, is exclusively written *MU^{pl.}* = *shumāti* (cf. *shū-ma-a-tim*, Peiser, *Keilschriftl. Actenstücke*, p. 28, l. 26) = *shu'āti* = *shu'ātī* = *shu'ātī*, and used even for the plural *shu'atunu* (cf. *shu'KUL^{pl.}* *MU^{pl.}*, 28: 8; 30: 18; for other examples cf. my *Assyriaca*, p. 6, note ll. 10 ff.). As I have pointed out in *Assyriaca*, p. 58, the length of the vowel *a* (in *shu'ati*) does not necessarily follow from this writing *MU^{pl.}* (against *B. A.* III, p. 431). We learn from it only that the accent, which in Assyrian may be expressed by lengthening the vowel or by doubling the following consonant (Delitzsch, *Assyr. Gram.*, § 53, c), rests upon the syllable *ā*, which I regard as short (*shu'ātū*) similar to the Ethiopic *wī'c'tū* (cf. *Assyriaca*, pp. 55-58).

PROPER NAMES.

The transliteration of Babylonian proper names, for the greater part written ideographically, offers peculiar difficulties. In consequence of this the precise reading of a large number of them will always remain more or less doubtful. On the other side, many of the names found in the Neo-Babylonian contract literature can be read correctly, if certain laws underlying their formation are observed. The syllabic writing often existing alongside of the ideographic, not only furnishes us the key for the understanding and establishing of these laws, but it also provides us with the means of controlling, within certain limits, the correctness of our own transliteration.

This is not the place for discussing and grouping these laws, but a word must be

¹I distinguish between ZUN = *coll.* and MESH = *pl.*, for the former is generally used as a mere det. after singular nouns with a collective meaning (*c. g.* "wool," "food," "dust"), the latter is the regular plural sign. Owing to the close relation between a plural and a collective noun, ZUN takes frequently the place of MESH.

²That the scribe intended this group for 162 is plain from an addition of the single items. The scribe, however, made a mistake twice in adding the units, for the total sum is neither 1097 (li. 4) nor 1099 (li. 17), but 1095. The numeral 60 is written 6 × 10 in 65: 13; 102: 3.

³Cf. the phrases *ina isumashū (hi) sha Ipi* (52: 6), *Ipi Iqa* (4: 5), etc.; *ina isumashū sha B.* (17: 5; 19: 6-7 and often); *ina isumashū rabū sha B.* (86: 15, 22; 95: 6), the frequent *ina isumashū sha ū-si-ish (shesh)-tum sha B.* (*c. g.* 29: 21 f.; 52: 4, 7; 65: 11, cf. p. 40), *ina isumashū tarsī(u) sha B.* ("geächtetes Maass," 32: 6; 58: 7). Cf. also *ina isumashū sha lu-pu-ub-hu*, *Const. Nö.* 196: 6; 587: 6; 603: 6 f.

said as to the transliteration of certain ideograms frequently occurring in the personal proper names of the tablets here published.

Many of the personal proper names which we meet in the Neo-Babylonian cuneiform literature consist of two or three elements—subject and verb, or subject, verb and object. The subject, as a rule, is a deity. In dealing with their transliteration in the following pages, we keep these two classes of names separate.

I. In names consisting of **two** elements the deity (subject) may stand at the beginning or end. The other element, which represents the verb, can be transliterated by the preterite (with or without *lu*), present, participle or imperative. From our own texts only a limited number of examples written phonetically (or in part so) can be quoted, *e. g.*, *Mu-shal-lim-Bél*, *Mu-she-zib-Bél* (*Ninib*), *Na-shi-ilu*,—*I-shi*^d*Shadû-rabû*,—*Bél-iq-bi*, *Bél-iqîsha(-sha)*, *Bél-êpush(-ush)*, *Bél-û-pah-îir*, *Bél-û-shal-lim*, *Bél(Nabû)-û-she-zib*, *Ninib-er-ba*, *Sin-ik-şur*,—*Bél-mu-tak-ki-lu* [*lu*], *Bél(Nabû)-na-din*, *Bél(Ninib)-na-şir*, *Nabû-ta-ri-iş*, *Ninib-ga-mil*,—*Bél-ki-şir*, *Gula-mu-gur*, ^d*Shadû-rabû-she-zib*. In names like *Bél-e-îi-ir* it is doubtful whether the verb is an imperative, a participle or the third person sing. præter. (cf. Delitzsch, in *B. A.*, III, p. 388). In several cases the particular verbal form to be chosen is determined by the usage of language, as becomes evident from a collection of proper names. More frequently, however, two or three or even four different forms of the same verb occur side by side in the same connection and position. Cf. ^d*Bél-ka-şir* (Peiser, *Babylonische Verträge* 61 : 19, Strassmaier, *Nabonidus* 803 : 15, *Cyrus* 188 : 26), *Bél-lik-şur* (Delitzsch, *Assyr. Handwörterb.*, p. 592a), *Sin-ik-şur* (cf. "Concordance"), or *Raumân-u-bal-li* (Delitzsch, *A. H.*, p. 174b), *Nabû-bal-li* (*ib.*, p. 175a), *Marduk-mu-bal-li* (Strassmaier, *Cambyses* 303 : 14), etc. In view of this condition it is impossible to give a definite rule for the transliteration of certain ideograms. Our decision must remain more or less arbitrary. In order to enable students to find the names consisting of a deity and a verb in the index without difficulty, I call their attention to the following manner of transliterating observed in these pages:

BA-*sha*=*iqîsha(-sha)*; **DIR**-*ir*=*âtir(-ir)*; **GAL(IG)**-*shi*=*ushabshi*; **GI**=*ushallim*; **KAK**=*ibni*; **KAK**-*ush*=*êpush*; **KAN**=*êrish*; **KAR**=*mushêzib*; **KAT**=*kâşir* (in *Bél-kâşir*) or *ikşur* (in *Sin-ikşur*); **MU**=*iddina* (at the beginning) or *nâdin* (at the end); **PAP**=*nâşir*; **SE**=*nâdin*; **SU**=*erba*; **SHE-GA**=*mugur*; **SHI-BIR**-*iq*=*mudammiq(-iq)*; **SHUR**=*êfir*; **TIN** or **TIN**-*it*=*muballi(-it)*.

II. In names consisting of **three** elements—subject, verb, object—the deity, which is the subject, may stand at the beginning or at the end of the name. According to the place occupied by the ideogr. of the verb and according to the usage of language the verbal form differs. The names which have the deity at the end, occur comparatively rarely in our texts. Cf. *Ah-iddina-Marduk*, *U-bal-li-su-Gula(Marduk)* and *He'i-bullu*.

Bēl-māli. For the last name cf. Delitzsch in *B. A.*, III, p. 389. The following remarks refer exclusively to names where the deity stands at the beginning. We distinguish two classes.

a. If the ideogr. representing the verb stands in the middle of the name, it is always to be transliterated by the participle. Cf. such phonetic writings as *Bēl-mu-shu-zib-ahū*, *Nabū-mu-shu-tiq-urru*, *Ninib-na-din-shumu*, *Sin-na-din-ahū*, *Shamash-na-din-zēru*. Exceptions of this rule are very rare. Cases like *Bēl-tash-me-e-ri-ih-tū* ("O Bel, thou hast granted the desire"), *Bēl-taz-kur-shu* ("O Bel, thou hast called him"), are, however, not exceptions, as *Bēl* is not the subject but stands in the vocative. If the third element (object) is expressed by a suffix (*shu*, *ni*, *na*, etc.), the verb may also stand in the (pres.-) pret. or in the imperative.¹ Alongside of *Ninib-mu-tir-(ri)-shū* (or *mutir* = *GUR*) we find in our text such names as *Bēl-bul-liṭ-su*, *Bēl(Nabū)-ū-ṣur-shu*, *Nabū-ku-ṣur-shu*, *Nabū-i-dan-ni* (= *Nabū-iddanni* "N. saw (chose) me," cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 305).

b. If the ideogr. expressing the verb stands at the end of the name, it can be transliterated by the (pres.-) pret. or by the imperative. Cf. *Bēl-ah-it-tan-na*, *Bēl-shum-im-bi*, *Shamash-shum-iqisha(-sha)*, or *Bēl-ba-a-ku-pi-tin*, *Bēl-sup-mu-hur*, *Ninib-ahē-bul-liṭ*. Of some verbs only the imperative is found (*e. g.* *uṣur*) or at least in most cases; of others the pret. (*iqbi*, *ushabshi*), while of a third class, to which *ballūtu* "to keep alive," *erību* "to add," *nabūnu* "to give" belong, either form is in use. But transliterations like "*Rammān-shum-naṣir*," given by Sayce (*Records of the Past*,² vol. II, p. 207), and Winckler (*Geschichte*, p. 102), or *Marduk(Nabū)-akīn-aplu(zēru)*, which we read in *B. A.*, III, pp. 110 and 167 (Demuth, Ziemer), are an impossibility.

The cases treated under *a.* need no further comment. As to *b.*, the verbal ideograms have been transliterated as follows: **BA**-*shu* = *iqisha(-sha)*; **DU** = *akīn*; **E** = *iqbi*; **KAK** = *ibni*; **MU** = *iddina*; **SHESH** = *uṣur*; **TIN** or **TIN-ī** = *ballit(-it)*.

If the second and third elements expressing verb and object are written with the same ideogram or with two different ideograms of which each has a double ideogr. value commonly occurring in proper names, the reading must remain doubtful in most cases. *Bēl-MU-MU*, *Ninib-SHESH-SHESH*, *Nergal-MU-SHESH*, *Bēl-SHESH-MU*, can be transliterated respectively either *Bēl-nādin-shumu*, *Ninib-nāṣir-ahū*, *Nergal-nādin-ahū*, *Bēl-nāṣir-shumu*, or they can be transliterated *Bēl-shum-iddina*, *Ninib-ah-ṣur*, *Nergal-shum-uṣur*, *Bēl-ah-iddina*. In view of the constant syllabic writing of the names *Ninib-na-din-shumu*, *Sin-na-din-ahū*, *Shamash-na-din-zēru*, etc., in our texts, I have transliterated **MU-MU** as *nādin-shumu*, **MU-SHESH** as *nādin-ahū*, **SHESH-SHESH**

¹Sometimes the imperative is also found, if the third element is *nāpīstīm*, cf. *Nabū-u-ṣur-nāpīstīm(-tin)*, Peiser, *Babyl. Verträge*, 69:14.

as *nâsir-ahû*, and in view of the frequent ^d*X-SHESH^{ph}-MU* which must be read ^d*X-ahû-iddina* (resp. *idin*), I have transliterated **SHESH-MU** as *ah-iddina*. The fact that in all the examples of our texts in which the middle element is surely a participle, we never find the ideographic but always the phonetic writing (*na-din*, etc.), may be brought forth in favor of the rejected transliteration (*shum-iddina*, resp. *ah-uşur*, resp. *shum-uşur*). But I regard this fact as merely accidental, because there are examples enough known from other inscriptions where the middle element of the name of the same person (*nâdin*) is written *MU* or *na-din*. The abbrev. name ^m*MU-MU* has been given as ^m*Shum-iddina*.

The transliteration of the ideograms apart from the two classes of names just mentioned is on the whole the same as that employed by Delitzsch in *B. A.*, III, pp. 390ff. The two gods most frequently found in the personal proper names of the inhabitants of Nippur and its surroundings are, as was to be expected, *Bêl* and *Ninib*, who were principally worshiped in the temple of *Ekur*. There are a little over 300 names composed with *Bêl* and about 150 which contain *Ninib* in the tablets here published. Whenever the name of a deity is written with different ideograms, their syllabic values are added in parenthesis, in order to facilitate the control. The ideograms in use for *Bêl* are distinguished from each other by small numbers: *Bêl*¹ = ^d*EN*, *Bêl*² = ^d*EN-LIL*, *Bêl*³ = ^d*L*. *Ninib* without any explanation in parenthesis is the transliteration of ^d*BAR*. For the other ideograms used for *Ninib*, cf. the list of gods given as section V of the "Concordance." In transliterating the ideogr. ^d*BE* with *Ea*, I differ from Strassmaier (cf. *c. g. Nabonidus*, 63 : 15, *Bêl* (= ^d*BE*)-*im-bi*), Peiser (*Babyl. Verträge* 2 : 15, cf. p. 330b, *Bêl* (= ^d*BE*)-*ibni*), Delitzsch (in *B. A.*, III, p. 390 middle) and others, who regard it as an ideogr. of *Bêl*. I am acquainted with about a dozen cases in the Neo-Babylonian contract literature published by Strassmaier and others, in which the same name has the ideogr. ^d*BE* in one passage and is written with ^d*E-a* in another, but with no passage where ^d*BE* corresponds to any of the ideograms of *Bêl*. For the present it may suffice to refer to the two different writings of the name *Ea-bullîsu* in one of our own texts (cf. 80 : 2 with 7) and in *Const. Ni.* 598 (cf. li. 16 with L. E.). ^d*BE* denotes the god *Ea* as *ilu naqbê* or the god of the subterranean waters.

There are many proper names of especial interest and value in the texts here published. I confine myself to the following five:

1. The name *Sha-me-e-ra-mu* = *Shamê-râmu* (75 : 6) is doubtless identical with the Greek Σαίραμας. I am inclined to identify it also with Σαυζρόραος, the name of a Persian from Babylon, quoted in *Chron. Alex.* 88 : 24. Cf. Justi, *Iranisches Namenbuch*, s. v. Müller (Fragm. IV, 492) regards it as identical with *Sciramnes*, while Gelzer (*S. J. Africanus und die byz. Chron.* 1, 77) and Justi (*l. c.*) transliterate it "der Sumerier." Both interpretations are unsatisfactory, because too arbitrary in regard to the Greek

transliteration and ignoring Babylonian names actually existing. The Greek form is apparently corrupted, but much less than is generally supposed. It is simply due to a very common scribal error in Greek MSS. and inscriptions. Read ΣΕΜΗΡΩΜΟΣ instead of ΣΕΜΗΡΩΝΙΟΣ. (Cf. our well-known astronomical term *ZENITH*, which goes back to the Arabic *ZEMT*.)

2. The name *Bēl-su-pi-c-mu-hur* (1 : 15) is once written *Bēl-SIGISHE^{pl}-mu-hur* (1 : 1). From a comparison of these two different writings of the same name and person we obtain the ideographical value *supû* for *SIGISHE*, hitherto unknown, so far as I know. In other Babylonian proper names this ideogr. has generally the value *karâbi* "prayer," a synonym of *supû* (cf. *B. A.*, III, pp. 390 and 398, li. 6).

3. A name frequently occurring in the contract literature of the time of the Persian kings is *Bēl(Nabû)-ID-DAN-nu*, also written *Bēl-ID-DAN-ni* (Peiser, *Babyl. Verträge* 72 : 9) and *Bēl(Nabû)-ID-DAN-na* (Peiser, *l. c.* 72 : 23 ; 113 : 29 ; *Keilschriftl. Acten-Stücke* 13 : 22). These different writings, in connection with the name *Nabû-ah-ID-DAN-nu* (cf. "Concordance" and Peiser, *Keilschriftl. Acten-Stücke* 17 : 15 ; 18 : 7 ; 19 : 7), in which the object is expressed by *ahu*, prove that *nu* and *ni* are not the suffixes "us" "me," as in the names *Marduk-iqisha(-sha)-an-ni* (Peiser, *Babyl. Verträge* 107 : 22 ; 118 : 14) and *Marduk-iqisha(-sha)-an-nu* (Peiser, *Keilschriftl. Acten-Stücke* 6 : 30 ; 7 : 23). The constant doubling of the consonant *n* indicates, that this name, which (being regarded as a compound substantive) could receive the nominal ending *u*, *i* or *a*, for a very simple reason had the accent on the syllable *DAN*. The name means "Bēl (Nabû) gave." That this verbal form, however, cannot be transliterated *iddannu*, as is generally done, is proved by the Aramaic docket¹ No. 71, where our name appears as נבואתן, i. e., *Nabû-ittan*. The verb, from which *ID-DAN-nu* is derived, is therefore not *uadānu*, but *natānu*, which belongs to the "Vulgär-Assyrisch" (cf. Delitzsch, *Assyr. Handwörterbuch*, p. 488).

4. Of the ἐποχομιστικά occurring in our inscriptions I mention only *Sillu-Ninib* and *Sillai*. From the two passages 70 : 13f. (*Shum-iddina*, s. of *Ina-sillu-Ninib*) and 58 : 2f. (*Shum-iddina*, s. of *Sil-lu-Ninib*) it results that *Sillu-Ninib* is an abbreviation of *Ina-sillu-Ninib*.² In view of the writing *Sil-lu-Ninib* I have transliterated names composed with

¹The first three words of Nos. 71 and 66^a are identical (שטר כסת ארקה). "Urkunde über eine Landes *Sea*"). ארקה כסת ארקה, apparently so called in distinction from a royal *Sea*, can only refer to the XXVI (No. 71) resp. XXV (No. 66^a) *GUR* mentioned in the two cuneiform inscriptions. From these two passages it would seem to follow that at the time of Artaxerxes II there was a *sea* in use which was equal to 25 or 26 Babylonian *GUR*—a result differing from what we know from other sources. Prof. Nöldeke kindly promised an article on the two Ar. dockets for *Z. A.*

²Names which have *ina* as the first element, drop this preposition frequently. Cf. e. g. *E-sag-ila-be-lit* (Strassmaier, *Cyrus* 337 : 5, 7, 14, 15, 18) and *Ina-E-sag-gil-be-lit* (Strassmaier, *Cambyses* 215 : 6), *Esagil-ziru* and *Ina-Esagil-ziru*, *Eulmash-shurqi-iddina* and *Ina-Eulmash-shurqi-iddina*. For the passages of the latter two examples cf. I II, part 1, p. 43, note 2.

¹⁵⁰ *MI* by *šillu*, instead of *šil* generally used by Assyriologists. Cf. also Delitzsch's remark on the transliteration of *ardi* instead of *arad* in proper names (*B. A.*, III, p. 387). That *Šillu-Ninib* may be still further abbreviated to *Šillai*,¹ follows from a comparison of two other passages. Two witnesses, *Ea-bullit-su* and *Bél-ushallim* are called sons of *Šillai* in 83 : 20f. The same two persons appear as sons of *Ina-šillu-Esagila* in 80 : R. E. and Lo. E.

5. In connection with these names I offer a few remarks about ^m*d*BE-*epesh(-esh)*-AN and ^m*Epesh*-AN or ^m*Epesh(-esh)*-AN, which accidentally are not mentioned in our own inscriptions. So far as I can see, all Assyriologists who transliterated these names wrote "*Bél-epesh-ilu*" and "*Epesh-ilu*," which can only be translated "Bél is the maker of a god," resp. "Maker of a god," or if we assume that the plural sign is omitted after "*ilu*" (as is sometimes the case, cf. *Ashur-ētil-ili* for *ilū^{pl}*), "Bél is the maker of the gods," resp. "Maker of the gods."² Very strong reasons speak, however, against such a transliteration. (a) The ideogr. of the deity, ^dBE, as we saw above, does not mean *Bél*, but *Ea*. In addition cf. ^dE-a-*epesh(esh)*-AN (Strassmaier, *Darius* 266 : 15). (b) *Epīshu*, "to do, to-make," as a rule, is not used in the sense of *banū*, "to create, to beget."³ (c) If *ilu* stood for *ilū^{pl}* or AN-AN (= *ilāni*), we should expect to find either of these two writings at least once in the hundreds of passages where our name occurs. We have, therefore, to look for another transliteration, *Ea-epesh(-esh)-an*⁴ = *Ea-epeshān* (cf. *e-pī-sha-nu*, Strassmaier, *Nabonidus* 737 : 12, or *e-pesh-a-ni*, *ib.* 424 : 7, or *e-pesh-sha-nu*, *ib.* 456 : 5 and often, or *e-pesh-nū⁵* (*Cambyses* 61 : 4; 66 : 7; 121 : 6 and often) = "Ea is the artisan" (or something similar), referring to the fact that Ea, who is *bu^l nimeqi* or *ba-an*

¹The ending *āi* occurs also in the *ἑποποιεστων* of Persian names, cf. Nöldeke, *Persische Studien*, p. 29 (also Horn in *Sassanidische Siegelsteine*, p. 36, 37c.).

²"*Epesh-ilu*" was translated even by "Ilu is creating" and used as a strong argument in support of the existence of a god *Ilu* in the Babylonian pantheon. We would better cover this interpretation with the "Mantel der Liebe."

³In names like *Shamash-ī-push(-ush)*, Strassmaier, *Nabonidus* 344 : 13 etc., *epīshu* does not necessarily mean "to create," but may have the more general meaning "Shamash did (it)."

⁴I call attention to a passage in *Ashurbānapal* (V R. 5: 120), where *an*, also generally misread as *ilu*, has been explained as a mistake of the scribe (cf. Delitzsch, *A. L.*³ and *A. II.*, p. 547b.). The passage must be transliterated *ū-shup-shi iḥ-an ka-hit-ti bu^l bēli*. It is one of the few examples in Assyrian, where the old energez ending *an*, so common in Arabic, is preserved in a verbal form not followed by a pronominal suffix. Cf. V R. 1 : 59 (Variant) *illikan* and the very common *ū-hak-kan*, *ī-hu-uk-kan*, *it-tab-kan*, etc., in the contract literature—cases which must be regarded as doubtful in view of the double value (*kan* and *kam*) of the sign K.AN. Cf. also Hommel, *Samarische Lesestücke*, p. 112; *Südarabische Christomathie*, p. 23.

⁵According to Demuth (in *B. A.*, III, p. 438, Note 2) and Ziemer (*ib.*, p. 480, Note 4) *sha* was erroneously omitted by the scribe. The frequent occurrence of the writing *epesh-nu* in texts written by different scribes speaks decidedly against this explanation. We have here rather the same syncope of an accented vowel that we find in *unnu* as over against *unmānu*, 35 : 17, in *vānu* as over against *vāmānu*, etc. Cf. Delitzsch, *Assyr. Gram.*, § 37c., and Hilprecht, *Assyriaca*, p. 45. After a preceding vowel the first *i* of *epeshshānu*, as it seems, may be dropped, cf. *a-nu(sha)-pī-sha-an-ni* (Strassmaier, *Nabonidus* 186 : 5; 213 : 2; 1029 : 7) = *a-nu(sha)e-pī-sha-an-ni*. Tallquist (*l. c.*) and Delitzsch (*Assyr. Handwörterbuch*, p. 548b.) separate *pīshānu* from *epīshānu*, leaving the former untranslated.

ka-la (I H. No. 83, Rev., li. 16) or *ba-an kul-la-ti* (IV R., 56 : 59b) is also the *ummānu* or Ὠάριος (= *Uraanu-Ummānu*)¹ who taught all handicrafts and arts to mankind. In view of its origin (*epesh-ān*) and of the writing *e-pesh-a-ni* just mentioned the constant writing of our name as (*Ea-*)*epesh(-esh)-an* instead of *E-pi-sha-an* or the like (cf. Delitzsch, *Assyr. Gram.*, § 17) is not remarkable. The rejection of the final vowel in proper names is also very common. Cf. e.g. *Bēl-u-sat* (Peiser, *Babyl. Vertr.* 33 : 12), *Iti-Bēl-pa-sar* (cf. "Concordance"), *Ni-ḡud(ib.)* and the very frequent *Ri-mut*, etc. Whether in every case *Epeshān* is an abbreviation of the longer name *Ea-epeshān*, as in the passage quoted by Demuth (in *B. A.* III, p. 415) is doubtful. It seems just as reasonable to regard ^m*Epishān* as an originally professional name which became later a proper name, in the same way as *Ashlaku*, *Ikkanu*, *Paharu* and others. That our interpretation is correct is proven by the fact that in genealogical statements (*X. apil-shu sha Y. apil* ^m*Epesh(-esh)-an*) this name appears as a rule in the third place, where professional designations are very common, and that at least in two passages we find the original determinative ^{amīn} (instead of ^m) preserved : cf. Strassmaier, *Darius* 257 : 5 (*Ubār*, s. of *Ardi-Bēl*, s. of ^{amīn}*epesh(-esh)-an* and 15 (*Bēl-muballit*, s. of *Marduk-erba*, s. of ^{amīn}*epesh(-esh)-an*).

From early days Babylonia was a country of many tongues, but at no other period of its varied history are we so impressed with the large foreign element living in the rich alluvial plain between the Euphrates and Tigris as during the centuries following the fall of Babylon, 538 B.C. Nebuchadrezzar's conquests in the West, accompanied by the removal of thousands of captives to his own land, the overthrow of the Babylonian empire by Cyrus' victorious armies and the gradual settling of Persian officers and merchants in the new province, the constant invasions of nomadic tribes roaming alongside the fertile banks of the two rivers and the rapid spread of the Aramean language over a large portion of Western Asia² affected the whole character and composition of the dense population very decidedly, changing the language, customs and life in this small country to a larger extent than the Arabian and Cassite occupations of the second millennium. The population of Babylonia at the time of Artaxerxes I. appears about as thoroughly mixed as that of the States of New York and Pennsylvania at our own time. And as the emigrants from Europe brought the local and personal names of their native lands to the different settlements in the New World, so Persians and Medians, Arameans and Sabaeans, Judeans and Edomites, etc., transplanted those of their former abodes (cf. Ashkelon 86 : 8, Heshbon 86^a : 6) to ancient Babylonia.

¹So far as I remember this correct interpretation of the name Ὠάριος goes back to Jensen. The exact place where he speaks about it I cannot at present recall.

²Cf. especially Eduard Meyer, *Die Entstehung des Judenthums*, pp. 8 ff.

The old Babylonian names begin to decrease and foreign names taking their place become very common. These new names are of inestimable value in more than one respect. Especially numerous are Persian and Aramean personal proper names. Cf. *Ahratash*, *Arabak*, *Arsham*, *Artâ*, *Artaburri*, *Artahshar*, *Artarânu*, *Aspa'dasta'*, *Atru-manu'*, *Attamarga*, *Attarapâta*, *Bagâ*, *Bagâ'dâta*, *Bagâ'mahâ'*, *Bagâ'miri*, *Bagapânu*, *Mânûshânu*, *Mitradâtu*, *Mitrâ'in*, *Pâpaku*, *Rushundâtu*, *Rushunpâti*, *Shatabarzana*, *Tîrakâma*, *Tîridâtu*, *Tîriiâma*, *Ushtabuzana'*, etc., on the one hand and *Abdâ'*, *Addu-na-tan-na*, *Addu-rammu*, *Appussâ*, *Aqabi-ili*, *At-iana'*, *Attar-nûri'*, *Barîk-Bêl*, *Barîki*, *Barîk-ili*, *Barîk-Shamshî*, *Iâdahû-Nabu*, *Iâdih-ili*, *Ili-idri'*, *Ili-qatari*, *Nabi-daba'*, *Nabûhaqabi*, *Nabû-qatari*, *Nabû-zabad*, *Nadîru*, *Qus-dana'*, *Qusu-iâhûbi*,¹ *Rahîm-ili*, *Shamshû-barakku*, *Zabîdâ*, etc., on the other hand. Unusually large is the number of Jewish names known from the Old Testament, especially from the books of Ezra and Nehemiah, which we meet frequently in our own cuneiform inscriptions. Others are unknown in the O. T. *Ad-danu* (אֲדָן and אֲדָרָן), *Addu-rammu* (הַאֲרָרָם),² *Ahiâma* (אֲחִיָּה), *Einâ*³ (עֵינָן), *Aqûbu* (עֲקוּב), *Bibâ* (בְּבִי), *Bisâ* (בְּצִי), *Gadaliâma* (גַּדְלִיָּהוּ), *Gira* (גִּרָא), *Haggâ* (חַגִּי), *Hadanna* (עֲדַנְנָה), *Hamada'* (חַמְדָּן), *Hanana* (חַנָּן), *Hanani'* (חַנְנִי), *Hananiâma* (חַנְנִיָּה), *Hanân* (חַנּוּן), *Jâhûlâkim* (יְהוּלְכִים), *Jâhûlânu* (יְהוּלְנֹ), *Jâdih-ili* & *Jâdih-ili* (יְדִיעָל), *Jâdihâma* (יְדִיעָה), *Igdaliâma* (יְגַדְלִיָּהוּ), *Ili-idri'* (אֲלִיעֶזֶר), *Ili-zabadu* (אֲלִזְבָּד), *Minalhimmu* (מִנְחִים), *Miniamîni* & *Miniamê* (מִנְיָיִן), *Nabundu* (= *Nabuntu* = *Nabuttu* = *Nabûtu* = נְבוּת), *Nadbiia* (נְדַבְיָה), *Natan-ili* (נְתַנְאֵל), *Niqûd(u)* (נְקוּדָא), *Nâhâ* (נוּחָה), *Samûa* (שַׁמְוֵעַ), *Padâma* (פְּדַיָּה), *Panî-ili* (פַּנְיָאֵל), *Shubbatai* (שֻׁבְתַּי), *Shamahânû* (שַׁמְחַעוּן), *Shamshânû* (שַׁמְשֻׁעוּן), *Shilimmu* (שִׁלְיִם), *Zabîia* (זַבְדִּיָּה), *Zabîna'* (זַבְיָנָא), *Zabûdu* (זַבְדֹּר), *Zimmâ* (זִמְיָה), etc.

There is no doubt that a considerable number of the Jewish exiles carried away by Nebuchadrezzar were settled in Nippur and its neighborhood, where many of their descendants continued to live as long as this city existed, to judge from the many inscribed Hebrew vases excavated in the upper strata of its ruins. The Talmudic tradition, which identifies Nippur with Calneh (Gen. 10 : 10), gains new force in the light of these

¹ The Hebrew בְּרִקָּס (Ezra 2 : 53, Neh. 7 : 55), which is identical with ברקס (Euting 861) and the Assyrian *Barqûsu* (cf. Delitzsch, *Protogomœa*, p. 242), also contains the god קִוס for whom cf. Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 11. The first element is possibly not the Aramean word for "son" (Gray, *l. c.*, p. 68, note 2), but the god *Bir* (cf. *Bir-Dadda*, בְּלִדְדָּר). Parallel names are ברנבו (Vognö, *l. c.*, 73) ברשתא ברשתא (Transactions of S. B. A., Vol. VI, p. 438). Hommel, abandoning Müller's erroneous explanation of Euting 861 as *Bilqîs* (defended in his *Aufsätze und Abhandlungen*, p. 35) recently arrived at similar results.

² Point (הַ)אֲרָרָם.

³ Final *n* is frequently dissolved in a *spiritus levis*, cf. *Shahriu'î* and *Shahri'*, *Miniamû(i)* and *Miniamê*, *Zabû(i)* and *Zabî*, *Hamada'*, etc.

The *aj* of proper names in (Bi-)Ar. frequently corresponds to *â* in Assyrian, cf. *Bisâ*, *Haggâ*, *Eribâ*.

names, strengthened by the argument that Nippur, which played a most prominent part in the early history of Babylonia, could not well have been omitted by the writer of Gen. 10 : 10. It is also important to learn from No. 84 of our inscriptions that "the river Kebar, in the land of the Chaldeans," by which Ezekiel, while among the captives of his people at Tel-abib, saw his famous visions of the cherubims (cf. Ez. 1 : 1, 3 ; 3 : 15 ; 10 : 15), and for which we hitherto searched in vain in the cuneiform literature, is doubtless identical with the ^{nāru}*Kabari*, a large navigable canal not far from Nippur. Cf. also No. 4 : 9.

It is natural to suppose that men of so many different nationalities living together in a comparatively small country should finally amalgamate and become one new people, to whose language and literature, customs and religion each nation represented contributed its own larger or smaller share. This process of gradual amalgamation is clearly visible in the language (cf. *e.g.*, the Persian words ^{amēta}*dātābāri*,¹ ^{amēta}*us(z)tarbāri*² (cf. also *uz-bar-ra*, 28 : 1, and *uz-ba-ri*, 73 : 1), ^{amēta}*pītipabaga*³) and proper names of our inscriptions. That captives and slaves without regard to their former position and nationality, as a rule, received a new name from their Babylonian masters, is illustrated by the large number of slaves with pure Babylonian names in the Neo-Babylonian contracts (cf. *B. A.*, III, p. 452). Cf. also Daniel 1 : 7. But also Persians, Arameans and other immigrants from foreign countries who had settled in Babylonia adapted themselves more and more to their new surroundings, frequently giving their children Babylonian names. Cf. *Nidintum-Bēl*, son of *Bagānā* ; *Bēl-ittanna*, son of *Ushatabzannā* ; *Iqīsha-aplu*, son of *Karsukka* ; *Marduka*, son of *Arabak* ; *Bēl-bullitsu*, son of *A(?)damamiasta* ; *Bēl-ētir* and *Shum-iddina*, sons of *Shara'a-ili*, etc. On the other hand we find Persian, Hebrew and Aramean names borne by children of persons with ordinary Babylonian names. This fact is doubtless due to the frequent marriages between Babylonian men and foreign women,⁴ also to fashion and—in the case of Persian names—to the powerful influence exercised by the ruling class in all affairs of public and private life. The following ex-

¹ Written *amēlada-a-ta-ba-ra* (82 : L. E.), *amēlada-ta-bar-ra* (84 : 11. Lo. E.), *amēlada-a-ta-ba-ri* (107 : 15), *amēlada-ta-bar-ri* (83 : 18. R.). Identical with אֲמֵלְדָא (Daniel 3 : 2).

² Written *amētus(z)-ta-ar-ba-ri* (102 : 8. O. Lo. E. & R. E., Lo. E.), *us(z)-ta-ar-bar* (= *UD*, not *pa*)-*ri* (102 : 16) *us(z)-tar-ba-ri* (1 : 29, 30 ; 50 : 11), *us(z)-tar-ba-ra* (28 : 4)

Several times we find *ba-ra* (cf. . . . *qi-me ba-ra gam-mar*, 5 : 1), *ba-ra* (*il-ki qi-me sha sharri ba-ra u mimma ma-da-na-a-tū sha bit sharri*, 95 : 11f.), *ba-ar-ra* (*XVI ma-na kaspa il-ki gamrūtū qi-me ba-ar-ra ū mim-ma na-da-na-a-tū sha bit sharri*, 82 : 1f.), *bar-ra* (*[I]ma-na kaspa šarīb sharri qi-me sha sharri bar-ra ū mim-ma na-[da-na-a-tū] sha bit sharri il-ki gam-ru-ta*, 83 : 1f., 12f.) or *ba-a-ri* (13 : 1 ; 23 : 1 ; 44 : 2) in connection with *qima* "flour" and "all kinds of gifts for the royal palace." This word does not seem to be Semitic. Is it Persian?

³ Written *pī-ti-pa-ba-ga* (15 : 4, 8, 16. L. E.).

⁴ The opposite case happened in No. 48, where a Persian by the name of *Mitradāta* married a Babylonian wife, *Ekar bēlit*, daughter of *Bēl-balātu-ittanna*. The fruit of this marriage was a son, who received the Persian name *Bagāmiri*.

amples may serve as illustrations: *Artammara* (Pe.), son of *Bél-ibni*; *Mitra'in* (Pe.), son of *Marduk-nádin-shumu*; *Shatabarzana* (Pe.), son of *Bél-ibni*; *Tiridáta* (Pe.), son of *Ninib-éfir*; *Miniamúni* (He.), son of *Bél-abu-ušur*; *Miniamé* (He.), son of *Bánia*; *Hanán* (He.), son of *Bélshumu*; *Igdaliáma* (He.), son of *Naná-nádin*; *Aqqabi-ilí* (Ar.), son of *Ah-iddina*; *Bél-barakki* (Ar.), son of *Marduk-éfir*; *Shamshí-nadari* (Ar.), son of *Bél-éfir*. (In many cases former slaves who regained their liberty may have given their children names peculiar to their own people from which they were carried away.) Similar examples can be quoted from much earlier times. I remind my readers of *Rammán-shum-ušur* and *Marduk-apal-iddina*, father and son of *Mili-Shúpak*, a member of the Cassite dynasty, and of the names *Apil-Sin* and *Sin-mu-ballit* borne by members of the so-called first dynasty of Babylon, whose Arabian origin was recently demonstrated by Sayce and Hommel. All these examples, which could be easily multiplied, teach us how difficult and impossible it is to determine the nationality of a person living in ancient Babylonia merely from his name.

The two proper names יגנברך (71) and אנר(ט)בלת (66^a), which do not occur in the corresponding cuneiform inscriptions, have been excluded from the "Concordance of Proper Names" because their reading is doubtful. If בר(ט) (71) were certain, we should expect the name of a deity in the first half, but a deity יגנ is unknown to me. Besides, the two letters נ do not appear to be quite certain. The last three consonants in the second name represent the Babylonian goddess *Bélit*. The first part is perhaps *indi-imdi* ("support is Bélit"). The Aramaic transliteration of a Babylonian י (scarcely distinguished from נ in the pronunciation) by נ would not offer particular difficulties.

Contrary to the custom prevailing in the large number of Neo-Babylonian contracts, we find the phrase X. *apil(már)-shu sha* Y. *apil(már)* Z. only exceptionally in our own texts. In 48 : 35 we meet with the expression *Ni. aplu sha A. aplu sha Nu.* and in 73 : 3f. with *N. aplu sha B. már I.* As a rule only the father's name is added, the phrase in use being *aplu sha* (*passim*) or *máru sha* (6 : 1, 2, 10 ff.; 9 : 2; 10 : 2 and often) or *apil*¹ (*már*) (13 : 2, 5, 7 ff.; 62 : 13 f. and often) or rarely *apil-shu sha* (16 : 13 ff.; 22 : 1 f.; 31). Sometimes two of them are found in the same inscription, cf. 12 : 9; 14 : 9 (*aplu sha*) with 12 : 3, 8, 13, 16; 14 : 12, 16 (*máru sha*) or 27 : 9 ff. (*aplu sha*) with 27 : 11 f. (*apil-shu sha*). In 100 : 2, 3 (*Bél-ittannu*) and 8 : 19 (*Ninib-nádin*) father and son bear the same name.²

¹*Apil-shu* in 13 : 11 is a mistake of the scribe for *apil-shu sha* or *aplu sha*.

²Cf. Gray, *l. c.*, p. 5, Note 2.

TRANSLATIONS OF SELECTED TEXTS.

A complete transliteration and translation of the texts here published will be found in Series C. The most of these documents present but little difficulty to the translator. The few difficulties occurring in them are, for the greater part, confined to a number of new words or to certain titles of officers and technical terms more or less known from other inscriptions, and which have not yet found a satisfactory explanation. At the especial request of some gentlemen who have been instrumental in sending out this expedition, I add the transliteration, translation and a brief analysis of a few representative texts, in order to illustrate the general character of the hundred and twenty documents here published.

1.

No. 41 (cf. Pl. II, No. 2), Artax. I., year 35th, Elul 8th.

Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years.

Transliteration:

1. ^mBēl^l-ah-iddīna u ^mBēl-shu-uu aplē sha ^mBēl^l- 2. u ^mHā-tin aplū sha ^mBa-zu-zu a-na ^mBēl-nādīn-shumu [aplu sha] 3. ^mMu-ra-shū-ū ki-a-am iq-bū-ū um-ma u[n]-q[u] 4. sha tam-lu-ū-sha bar-ra-aq-tum sha ina hurāṣi shak-na-at 5. a-di XX shanāti sha la ma-qa-at sha ba-ar-ra-aq-tum 6. ultu un-qu sha hurāṣu na-sha-ni. Ina ūmu(-mu) maqāt(=RU) ba-ar-ra-aq-tum 7. ultu un-qu sha hurāṣu a-di la XX shanāti e-fir-ti 8. X ma-na kaspa ^mBēl^l-ah-iddīna ^mBēl-shu-uu ^mHā-tin 9. a-na ^mBēl^l-nādīn-shumu i-nam-din-a.

Translation:

Bēl-ah-iddīna and *Bēlshumu*, sons of *Bēl*, and *Hātin*, s. of *Bazūzu*, spoke unto *Bēl-nādīn-shumu*, son of *Murashū*, thus: As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of the gold ring. If the emerald should fall out of the gold ring before the end of twenty years, *Bēl-ah-iddīna*, *Bēlshumu* (and) *Hātin* shall pay unto *Bēl-nādīn-shumu* an indemnity of ten mana of silver.

For the names of the seven witnesses and of the scribe cf. the "Concordance of Proper Names."

Lines 15, f.: "Thumb-nail mark of *Bēl-ah-iddīna*, *Bēlshumu* and *Hātin* instead of (supplement *ku-am*) their seal."

Annotations: No. 1, L. 1. For the transliteration of the various ideograms for *Bēl*, cf. p. 23. **L. 4.** For *tamlū*, "setting" ("Besatz"), cf. I R. 35, No. 1, 20; more frequent is *tamlūtu* (cf. Delitzsch, *A. II.*, p. 411). That *unqu*, "ring," is *fem.*, is shown by the suffix *sha* (in *sha tamlū-sha*).—*Bar-ra-aq-tum*, *ba-ar-ra-aq-tum* (l. 5), *ba-ar-ra-aq-tum* (l. 6), "emerald," known only from this passage, cf. He. כֶּרֶבֶת (Ezek. 23 : 13 ; Ex. 28 : 17 ; 39 : 10), Sskr.

2.

No. 57, Artax. I., year 37th, Adar 17th.

Contents: A Babylonian citizen becomes surety for the release of his nephew from prison under the condition that the latter shall not leave Nippur without especial permission.

Transliteration:

1. ^mBēl^l-ah-iddīna aplū sha ^mBēl^l-nā'id ina hu-ud lib-bi-shu 2. a-na ^mBēl^l-nādin-shumu aplū sha ^mMu-ra-shū-ū 3. ki-a-am iq-bi um-ma ^mNi-din-tum-^dBēl^l aplū sha ^mEshē-ētir 4. ahi-ia sha ina bit ki-lu ṣab-ti ina pāni-ia 5. mush-shūr b(p)u-ut-sa lu-ush 6. sha ultu Nippur^{ki} a-na a-sar sha-nam-ma la il-la-ku. 7. Ár-ki ^mBēl^l-nādin-shumu aplū sha ^mMu-ra-shū-ū ish-me-shu-ma 8. ^mNi-din-tum-^dBēl^l aplū sha ^mEshē-ētir ahi-shu sha ina bit ki-lu ṣab-ti 9. ina pāni-shu un-dash-shūr. Ina ūmu(-mu) ^mNi-din-tum-^dBēl^l 10. aplū sha ^mEshē-ētir ultu Nippur^{ki} a-na a-sar sha-nam-ma 11. it-ta-ak-ku sha la dīnu (written *DI-TAR*) u ra-ga-mu 12. ^mBēl^l-ah-iddīna X ma-na kaspu a-na ^mBēl^l-nādin-shumu ina-an-din.

Translation:

Bēl-ah-iddīna, son of *Bēl-nā'id*, of his own free will spoke to *Bēl-nādin-shumu*, son of *Murashū*, thus: Deliver unto me *Nidintum-Bēl*, son of my brother *Eshē-ētir*, who is held in prison. I shall become bail for him that he does not go from Nippur to any other place. Whereupon *Bēl-nādin-shumu*, son of *Murashū*, granted his request (literally "listened to him") and delivered unto him *Nidintum-Bēl*, son of his brother *Eshē-ētir*, who was held in prison. If *Nidintum-Bēl*, son of *Eshē-ētir*, should go from Nippur to any other place without legal process (*i. e.*, without having obtained legal permission), *Bēl-ah-iddīna* shall pay to *Bēl-nādin-shumu* ten mana of silver.

Names of five witnesses and the scribe. Seal of the first witness.

markata, Targ מרקטא, (ς)πάρατος.—*sha* *shakut* (Permans.) instead of *sha* *shakuti*(*u*, Rel.). **L. 7.** *adī lā*, "before the end of" ("vor Ablauf von"); passages like 19:11; 40:5 (*a dī-i*) prove against Delitzsch, *A. II.*, p. 233, that the Assyr. preposition and conjugation *adī* is not "durchgängig zu *adī* abgeschlossen"—*c-tir-ti*, subst. fem. (notwithstanding the three perpend. wedges, the first sign is apparently intended for "e")—"Schadloshaltung, Entschädigung," "indemnity," a word known to me only from this passage and Const. Ni. 500:10 (*c-tir-tum*).

Annotations: No. 2, L. 3. *ki-a-am*, cf. also *ka-a-ma* (43:2) and *ka a mu* (3:5, cf. also *sha-nam-mu* "another," 36:10, instead of the common *sha-nam-ma*).—**L. 5.** *b(p)u-ut-sa lu-ush*, cf. the similar text, Strassmaier, *Cyrus* 281. For the abbreviated form *lu-ush* (*lū+oshshī*), cf. *lu-us*, "I will go out," and Delitzsch, *Assyr. Gram.*, §39. **L. 10.** *sha lā*, "without," very frequent in the Contract literature (cf. *Z.* 11, IV, 70), but misunderstood by Pinches (in *The Journal of the Royal Asiatic Society*, July, 1897, p. 601, No. 5, l. 11) and wanting in Delitzsch, *A. II.* That *DI-TAR*, "judge," must also have had the value *dīnū*, "judgment," becomes evident from its connection with *ragāmu*, and from passages like 32:2 (*mim-ma dī-i-ni u ra-ga-mu*). The phrase *dīnu u ragāmu*, so far as I can see, confined to the language of the time of the Persian kings, means literally "entering complaint and judgment," or rather "judgment and entering complaint" (the more important word of the phrase being placed first), describing the "legal process" ("*Gerichtsverfahren*") according to its two principal features. Cf. the phrase

3.

No. 69, Artax. I., year 39th, Adar 4th.

Contents: Agreement to abandon legal proceedings. An inhabitant of Nippur complains to *Bēl-nādin-shumu*, that the latter's servants, in collusion with his own brother and nephew, have robbed his house. On the property being restored, he agrees for himself and his children to take no legal proceedings against the servants or their master.

Transliteration:

1. ^mÚ-da-ar-na' aplū sha ^mRa-ḫi-mi-ili sha ina puhri Nippur^{k(i)} 2. a-na ^mBēl-nādin-shumu aplū sha ^mMu-ra-shū-ú iq-bu-ú um-ma ^bmārē-bitāti-k[a] 3. ^ba-lik na-ash-par-ti-ka u ^bardāni-ka it-ti ^mZab-di-ia aḫi-ia u ^mBēl-it-tan-nu mārī-[shu?] 4. a-na bitī-ia [ki-i] i-ru-bu' nikasi-ia u ú-di-e bitī-ia it-ta-shú[-]. 5. Ár-ki ^mBēl-nādin-shumu a-na ^bmārē-bitāti-shu ^ba-lik na-[ash]-par-ti-shu ^bardāni-shu 6. ^mZab-[di]-ia u ^mBēl-it-tan-nu i-[shu-at]-ma nikasu shu'ātu (= *MU*^(p.1), cf. A. 8) 7. ina qātū-shu-[nu] ish-shu-am-ma ú-tir-ma a-na ^mÚ-da-ar-na' id-din. 8. Nikasu shu'ātu ^[m]Ú-da-ar-na' ina qāt² ^mBēl-nādin-shumu ^bmārē bitāti-[shu] 9. u ^ba-lik na-ash-par-ti-shu u ^bardāni-shu ma-ḫi-ir. Dīnu (written DI-TAR) u ra-gu-[nu] 10. sha ^mÚ-da-ar-na' u mārē-shu a-na muḫ-[ḫi] nikasu shu'ātu it-ti ^mBēl-[nādin-shumu] 11. ^bmārē bitāti-shu ^ba-lik na-ash-par-ti-s[hu u] ^bardāni-shu a-na úmu (-nu) ṣa-a-tú [ia-nu] 12. ul i-tur-ru-ma ^mÚ-da-ar-na' u mārē-shu a-na muḫ-ḫi nika[su shu'ātu] 13. it-ti ^mBēl-nādin-shumu ^bmārē-bitāti-shu u ^ba-lik na-ash-par-ti-shu u ^bard[āni-shu] 14. a-na úmu(-nu) ṣa-a-tú ul i-raḡ-gu-[nu].

Translation:

Udarna' (= *Hydarnes*), son of *Rahim-ili*, of Nippur, spoke to *Bēl-nādin-shumu*, son of *Murashū*, thus: Thy bondslaves, thy messenger and thy servants, in collusion with *Zabdiia*, my brother, and *Bēl-ittannu*, his son, have entered my house and carried off my property and my household goods. Whereupon *Bēl-nādin-shumu* examined his bondslaves, his messenger, his servants, *Zabdiia* and *Bēl-ittannu*, took that property away from them and returned it to *Udarna'*. That property *Udarna'* has received from *Bēl-nādin-shumu*, his bondslaves and his messenger and his servants. There shall be no legal proceedings of *Udarna'* and his children on account of that property against *Bēl-nādin-shumu*, his bondslaves, his messenger and his servants *in perpetuo*; *Udarna'* and his children shall not bring suit again on account of that property against *Bēl-nādin-shumu*, his bondslaves and his messenger and his servants *in perpetuo*.

nādinu mahīru (cf. Turkish *alışveriş*, "Buying and selling," and the similar phrases in Arabic and Persian), "Selling and buying," i. e., "business," "*Handel, Geschäft*" (where also the more important word stands first in Assyrian). Cf. for our expression, *ānu u raḡānu*, No. 69: 9 (7: 19) and Peiser, *Babyl. Verträge*, CXIII, 50 (Darius). In the latter two passages this phrase is used for the more common single word *raḡānu*.

Names of twenty-two witnesses and the scribe. Seals of *Udarna'* and his son, *Hananiâma*, who acts as a witness, and of five other witnesses.

4.

No. 4, Artax. I., year 22d, Tishri 28th.

Contents: Obligation for the repayment of dates in kind to be delivered at a certain place and time, with penalty of doubling the amount due in case of default.

Transliteration:

1. LX gur suluppu sha ^m ^a Bêl-nâdin-shumu apla sha 2. ^m Mu-ra-shû-û ina mah-hi
^m Itti-^a Bêl-ab-nu ^b gal-la 3. sha ^m Ar-ta-ah-sha-ar. Ina ^{ar^{bu}} Kislimu sha shattu XVII ^{kan}
 4. ^m Ar-tah-sha-as-su sharru suluppu mi (A-AN) 5. LX gur ina ^{ig^{ru}} ma-shi-hu sha I pi I
 qa 6. ina ^{nu} Shu-sha-nu i-nam-din. A-na a-dan-ni-shu 7. suluppu mi LX gur la id-dan-
 nu ina ^{ar^{bu}} Shabâtu 8. sha shattu XVII ^{kan} CXX gur suluppu ^[^u mi^{ru}] Ka-ba-ru i-nam-din.

Translation:

Sixty gur of dates, due from *Itti-Bêl-abnu*, slave of *Artahshar*, to *Bêl-nâdin-shumu*, son of *Murashû*. In the month of Kislev of the twenty-second year of King Artaxerxes he shall deliver (give) the dates, that is to say sixty gur, in Susa, according to the measure of I pi I qa (=37 qa). If at that time he shall not have delivered the dates, i. e., sixty gur, he shall give 120 gur of dates at the canal Kabaru in the month of Shebat of the 22d year.

Names of five witnesses and the scribe. Seal of *Itti-Bêl-abnu*.

Annotations: No. 3, L. 1. sha ina puhur Nippur, i. e., "who (lives) in the aggregation of houses (puhur, 'totality') of Nippur." From a comparison of our passage with 87: 5 (a-di mErba-dBêl a-na puhri i-ka-ash-shi-du, "until E. arrives there") and 7-8 (ina umu (nu) mE. a-na-puhri i-ka-ash-shi-du (observe the i after the second radical in the two passages!) nikasu shu'atu mHu-nun u-tari-na a-na mE. i-nam-din ("when E. arrives there, he shall restore that property to E.)) it becomes evident that ina(ana)puhri is here used as a synonym of ina(ana)libbi.
L. 2. Iqbû instead of iqbi. Cf. the similar forms ish-mu-shû-ma, 48: 10 (instead of ish-me-c-shu ma, 52: 7) or ish-mu-u-shû-uu-ti-ma (instead of ish-mishnuûti ma) and the abnormal form ish-shû-me-shu, 87: 6 (=ishmîsha) and [i-sh]e-im-me-a, 3: 11 (=ishme-ma, praes. instead of praeter, ishmîma). Cf. also ish-mu-shi-ma, 26: 9, and id-da-ash-shi, 52: 9, where the suffix shi stands for shu.—*hmârê bitati*, "bondslaves," TUR-E, apparently to be read *mâr bitî*, to judge from the way in which its plural is written in our text (TUR^{pl} E^{pl}, cf. E^{pl}-AN^{pl} bitâti ilâni, "temples," alongside of bitâti ilî, Delitzsch, *A H.*, p. 171). Outside of the inscriptions of Artaxerxes I, where TUR-E occurs frequently (mostly preceded by the determinat. *amêb*, cf. 14: 6, 13; 15: 3, 11; 45: 30; 50: 7, [13]; 59: 7, 8, 15; 68: 2; 83: 9, 15; 84: 4, but also without it, cf. 1: 6, 20, 29 f.), I have not met with this expression except in a proper name (Strassmaier, *Cyros* 146: 10), which apparently is not to be transliterated *buTUR-E-iddina* ("the god TUR-E has given," Demuth in *B. A.*, III, p. 416, No. 24), but *Hu-mâr-biti-iddina* ("God has given a *mâr bitî*). *amûmâr bitî*, "one born in the house," I regard as the Assyrian equivalent for the Latin *verna*, "a bondslave," in distinction from slaves captured in war, purchased or acquired in another way. **L. 3.** m. d. Bêl-it-tan-nu for it-tan-nu instead of id-dan-nu, cf. Introduction, p. 24. **L. 4.** nikasi-ia u i-di-c bitî-iâ, cf. 87: 7 (*minima nikasu i-di-c huanguru u i-di-c hpa-ha-ru*). **L. 9.** For *dinn u ragûnu* cf. the previous text. **L. 11.** *ia nu* supplemented according to a similar passage in Peiser, *Babylonische Verträge*, CXIII, 20 f. The more common phrase is *uyunmû ul ishi*.

No. 4, L. 7. mi (A-AN) or 'a, generally translated "im Betrage von," corresponds in its usage rather to "namely" (i. e.) or to our parenthesis cf. 29: 17f.; 35: 18; 36: 9 f.; 66: 4 f.). **L. 8.** For the river *Ka-ba-ru*, if here a river, cf. Introduction, p. 28.

5.

No. 6, Artax. I., year 26th, Iyyar 7th.

Contents: Obligation for the repayment of half a mine of silver with penalty of 40 per cent. interest (double the amount of the usual rate) in case of failure in the payment of the debt at the specified time.

Transliteration:

1. $\frac{1}{2}$ *ma-na kaspa qa-la-ú sha* ^m*Bēl-nádin-shumu mīru sha* 2. ^m*Mu-ra-shú-ú ina muh-hi* ^m*Zēr-ukin mīru sha* 3. ^m*Daian-ah-iddina* ^b*gal-la sha* ^m*Ar-ta-a*, 4. *kaspa sha a-na* ^m*At-ta-ra-pa-ta* ^b*da-shi-ia* 5. *sha* ^m*Ar-ta-a a-na muh-hi* ^m*Zēr-ukin iddan (-an)* 6. *Ina ki-ti sha* ^{abn}*Airu sha shattu* XXXVI^{kan} 7. *kaspa má* $\frac{1}{2}$ *ma-na i-nam-din*, *A-na a-dan-ni-shu* 8. *ta id-dan-nu arhi ina muh-hi* I *ma-ni-c* 9. II *shiqba hu-bul-lum i-nam-din*.

Translation:

Half a mine of fine (?) silver, due from *Zer-ukin*, son of *Daian-ah-iddina*, slave of *Artá*, to *Bēl-nádin-shumu*, son of *Murashú*—silver which has been paid to *Attarapāta*, the dashīia (officer of unknown functions) of *Artá*, on the account of *Zēr-ukin*. At the end of the month of Iyyar of the 26th year he shall pay the silver, *i. e.*, half a mine. If at that time he shall not have paid, he shall pay interest at the rate of two sheqels pro mine per month (= 40 per cent.).

Names of five witnesses and the scribe.

6.

No. 51, Artax. I., year 36th, Adar 26th.

Contents: Obligation for the delivery of 25,240 sun-dried bricks due from four persons at a specified time and place.

Transliteration:

1. 25240 *libittu*^{coll.} *sha* ^m*Bēl-nádin-shumu apla sha* ^m*Mu-ra-shú-ú* 2. *sha qál²* ^m*Hti-d Bēl-pa-shar* ^b*ardu sha* ^m*Bēl-nádin-shumu ina muh-hi* 3. ^m*Eriba-a apla sha* ^m*Ninib-nádin* ^m*Bēl-nádin apla sha* ^m*Bēl-maballī(-it)* ^m*Ninib-ah-iddina* 4. *apla sha* ^m*Arali-akattu-rabú* ^m*Ninib-ana-biti-shu apla sha* ^m*Lu-ú-i-di-ia*, 5. *Ina* ^{arhn}*Dāzu sha shattu* XXXVII^{kan} *libittu*^{coll.} *má* 25240 *ina* ^{nbu}*Ninib-a-pa(-?)-ri(-?)-shu(-?)*, 6. *i-lab-bi-uu-ma i-gam-mar-ú ina ki-si i-man-nu-ú i-na-an-din-ú*, 7. *Ina libittu*^{coll.} *má*

Annotations: No. 5, L. 5. *SE an iddan* (for *iddannat(i)*, Relat. clause of which *Bēl-nádin-shumu* is the subject), unless *an* be regarded as a mistake of the scribe for *na* (= *našna*, "which has been paid"). **L. 7.** *ana* and *ina abannisha*, *i. e.*, "at the fixed time," cf. the similar expression *ina(m) ma-la kaspa 'a ina páni sha* (66: 4 f.), "when the silver loaned to him is due" (= "wenn die Zeit erfüllt ist," *i. e.*, "der Termin für die Zahlung des Silbers erfüllt ist"). **L. 8.** *arhi*, "per month," more common is *sha arha* (66: 5 and Tallquist, *l. c.*, p. 19, li. 8).

25240 ina lib-bi 11000 libittu^{coll.} ina muh-hi ^mEriba-a, 8. 5700 ina muh-hi ^mBēl-nádin, 4280 ina muh-hi ^mNinib-ah-iddina 9. 4260 ina muh-hi ^mNinib-ana-bitishu.

Translation :

Twenty-five thousand two hundred and forty adobes (sun-dried bricks) to be paid by *Eribá*, son of *Ninib-nádin*, *Bēl-nádin-aplu*, son of *Bēl-muballit*, *Ninib-ah-iddina*, son of *Ardi-ekallu-rabú*, and *Ninib-ana-bitishu*, son of *Lú-idlía*, to *Bēl-nádin-shumu*, son of *Murashú*, through his slave, *Hti-Bēl-pashar*. In the month of Tammuz of the 37th year in the town of *Ninib-aparishu*(?) they shall make the adobes, *i. e.*, 25240, accurately count and deliver them at the brickshed. From the 25240 adobes 11000 adobes are due from *Eribá*, 5700 from *Bēl-nádin*, 4280 from *Ninib-ah-iddina*, 4260 from *Ninib-ana-bitishu*.

Names of ten witnesses and the scribe.

7.

No. 17, Artax. I., year 29th, Ab 19th.

Contents : Mortgage. An orchard is pledged by two brothers as security for the payment of their debt.

Transliteration :

1. CXXXIX gur suluppu sha ^mBēl²-nádin-shumu aplu sha 2. ^mMu-ra-shú-a ina muh-hi ^mShamash-shum-iqísha (-sha) 3. a ^mBēl-a-ni aplé sha ^mKi-din. Ina ^{arhu}Tishritu sha shattu XXXIX^{kan} 4. suluppu má CXXXIX gur 5. ina ^{isu}ma-shi-hi sha ^mBēl²-nádin-shumu ina hu-ša-ri inamdin(-in)-a'. 6. Eqil-shu-nu zaq-pu bit-^bBAN-shu-nu sha kishádi ^{náru}Har-ri-pi-qu-du 7. mash-ka-nu suluppu má CXXXIX gur 8. ina pán

Annotations: No. 6, L. 1. *libittucoll.*, not *libmúti*. Cf. the instructive passage Strassmaier, *Nabon.* 256, li. 1 (*II M libittucoll.*) with li. 6 (*II M li-bit-tum*). As stated above, p. 20, note 1, *ZUV* is principally a mere determinative after nouns in singular with a collective meaning. It is also frequently placed after substantives like *alpu*, "ox" (67:10), *libittu*, "brick," which in themselves are no nouns with a collective meaning, but often occur in a larger number (herd, school, etc.). Substantives commonly counted, such as *mama*, *shiqln*, *alpu* (49:2), *libittu*, etc., stand in singular after numbers, as in Hebrew, except they are to be taken individually (*IV alpu^{pl.}* *IV alpi*, 35:8). **L. 6.** *ina ki-si i-man-nu-a' i-na-an-din-a'*, "they shall count them with the *kisu*" or "at the *kisu*"? As to the writing of *ki-si* another partly effaced passage is of importance (Strassmaier, *Cyrus* 255:10 f., left untranslated by Demuth in *B. A.*, III, p. 432), which is to be restored as follows: *ina[kí]-is-su i-man-ni-[ma] a-na mArdi-^dBēl [i-nam-din]*. The precise meaning of the word *kissu* must remain undetermined for the present, it can, however, scarcely be separated from another word used in connection with bricks, Strassmaier, *Nabonidus* 264:1 f.: *IV shiqln kaspu a-na ku-si-e sha libittucoll.* In view of such expressions as *ina hušari inamdin*, "he shall deliver (the dates) at the storehouse," I am inclined to see in *kissu* the place where bricks are delivered, counted and stored, *i. e.*, "the brick shed," deriving it from *kasá*, "to cover." All sun-dried bricks had to be protected from destruction by rain and apparently were stored under a shed in the same way as they are stored with us before they are baked.

^m*Bēl*²-*nādīn-shumu* ^h*Rāshū*(-ú) *sha-nam-ma ina mah-ḫi* 9, *ul i-shal-lat a-di* ^m*Bēl*²-*nādīn-shumu* 10. ^h*rāshū-su in-ni-ti-ir*. *Ishēn*(-en) *b(p)ut shanū(-i) na-shū-u sha ki-rib it-tir*.

Translation :

One hundred and thirty-nine *gur* of dates, due from *Shamash-shum-iqīsha*, and *Bēlāni*, sons of *Kīdīn*, to *Bēl-nādīn-shumu*, son of *Murashū*. In the month of Tishri of the 29th year they shall deliver the dates, *i. e.*, 139 *gur*, in the storehouse according to the measure of *Bēl-nādīn-shumu*. Their orchard, their *bīt-qashtu*, situated on the bank of the canal *Harrīpīqudu*, is held by *Bēl-nādīn-shumu* as pledge for the dates, *i. e.*, 139 *gur*. No other creditor has power over it until the claim of *Bēl-nādīn-shumu* has been satisfied. One is security (responsible) for the other that the debt shall be paid (literally "that he will repay the loan").

8.

No. 48 (cf. Pl. iv, No. 5), Artax. I., year 36th, Tishri 2d.

Contents : Sixty-year lease of two kinds of lands and buildings, the rent being paid in advance and the tenant guaranteed against all claims.

Transliteration :

1. ^m*Ba-ga*²-*mī-i-ri mārū sha* ^m*Mi-it-ra-da-a-tū ina hu-ud lib-bi-shu a-ua* ^m*Bēl*²-*nādīn-shumu mārū sha* 2. ^m*Mu-ra-shū-ú ki-a-am iq-bi am-ma* ^{sh}*zē-ra-ú-a zaq-pa u pī*

Annotations: No. 7, L. 5. *Ḥašāru* has been translated differently, "pflücken(?)" by Peiser, "viell. der Ort der Palmenpflanzung, wo die frischgepflückten Datteln gesammelt werden" by Delitzsch. The latter explanation is nearly correct. From 19:7 we learn, however, that the *Ḥašāru* is not confined to the "Palmenpflanzung" (Delitzsch), but that it may be situated in a gate (*ina Ḥašāri sha ina bābi Ḥanbara*). In all probability, therefore, it denotes the storehouse of the dates in general. **L. 6.** *Eqīlshuun zaqpu*, *i. e.*, *eqīlshuun gīshūm-mārū zaqpu* (cf. Strassmaier, *Nabonidus*, 116:2; 178:1; 964:1 f.). *Bīt amīta* B.IV (81:2, cf. also 13:2, and *bēt* B.IV, 10:4; 36:4), *bīt* B.IV (10:2; 36:8), *bīt isā* B.IV (19:8; 31:8; 37:7 and often) and, most frequently of all, *isā* B.IV (8:2 ff.; 12:2 ff.; 74:2 ff., etc.), expressions wanting in the earlier language, occasionally found in the contracts of the sixth century, and very common at the time of Artaxerxes I. and Darius II., seem to have been introduced into Babylonia with the Persian conquest. They are synonymous terms, in all probability applying to a piece of land subject to a certain royal tax and military requisition generalized under the technical term of (*bīt*) *qashtu* "a property (subject to the requisition) of the bow." For *bīt isāqashtu* as a synonym of *bīt eshrū* cf. 30:3 with 45:9f. In what this royal tax consisted we learn from texts like 5:1; 13:1; 44:1 f.; 82:1 f., 83:1 f.; 95:11 f. (cf. p. 28, where these passages were transliterated, except 44:1 f., which reads: IV. *ma-na kaspu il-kī gam-va tu [qim] ba-a-ri u min na ni-dīn-tum sha bīt sharri*). According to these passages it consisted of men (soldiers), flour, *ḥārī* and different other gifts, varying according to the size and value of the taxed property. As in the case of lands held in fief, perhaps originally the term (*bīt*)*qashtu* applied to certain property allotted by the crown (Persian kings) to certain persons under the condition of furnishing a fixed number of bowmen (*ṣābū qashtī*) and of rendering other military service. Cf. the frequent expression *bīl qashtī* (8:2, 11; 10:4; 12:4; 38:4; 60:10, 18, etc.), **L. 7.** *mash-ka-na*, "pledge, security," plural *mashkanāti* (cf. *mash-ka-nup-ti* (25:9), *mash-ka-na-ti* (60:6), *mash-ka-na-a-tū* (82:11)); the length of the second vowel, *mashkānu*, inferred from the Aram. 𐤌𐤍𐤏𐤍, is proved by the writing *mash-kan-na* (19:10). **L. 10.** ^h*Rāshū-su* (9:10; 22:11; 95:10) = *ra-shu-us-su* (100:9) = *rāshūt-su*, alongside of *ri-shū-at-su* (19:12 and Strassmaier, *Nabonidus* 17:16, cf. II R. 27:43, e. f.).

shul-pu u ^{she}*z'érú zaq-pu u pí shul-pu* 3. *sha* ^m*Ru-shú-un-da-ti aḥ abi-ia mi-ta-nu-ú sha*
kishád ^{míru}*d**Sin u kishád* ^{míru}*Shi-li-ih-ti* 4. *ū bitáti shú-bat áli sha ina* ^{ábu}*Ga-li-ia itánu*
USH-SA-DU ^{she}*z'érú sha* ^m*d**Nabú-ah'é-iddina apla sha* ^m*d**Ninib-nádin* 5. *u* *USH-SA-DU*
^{she}*z'érú sha* ^m*d**Ban-a-ni-érish* ^h*már Nippur* ^{ki}, *shútu* *USH-SA-DU* ^{she}*z'érú sha* ^m*Mi-nu-ú* ^d*Bél-*
da-na 6. *aplu sha* ^m*Ba-la-tu, shadú kishád* ^{míru}*d**Sin, amurrú kishád* ^{míru}*Shi-li-ih-ti u* *USH-*
SA-DU ^{she}*z'érú* 7. *sha* ^m*Ru-shu-un-pa-a-ti* ^h*si-pir sha* ^m*Ar-ta-ri-e-mu kul-lu a-na* ^{isu}*BAR*
u za-ki-pu-tú 8. *a-di LX shanáti lu-ud-dan-kám-ma* ^{she}*z'érú ziq-pu a-na* ^{isu}*BAR ana shatti*
XX gur sulappu 9. *u* ^{she}*z'érú pí shul-pu a-na za-qip-ú-tú kil-la, Ar-ki* ^m*d**Bél-nádin-*
shumu apla sha ^m*Mu-ra-shú-ú* 10. *ish-mu-shú-ma* ^{she}*z'érú zaq-pu u pí shul-pu zitta-shu ū*
zitta sha ^m*Ru-shú-un-da-a-tú aḥ abi-shu* 11. *mi-ta-nu-ú* ^{she}*z'érú zaq-pu sha ina lib-bi a-na*
^{isu}*BAR a-na shatti XX gur sulappu u* ^{she}*z'érú pí shul-pu* 12. *sha ina lib-bi a-na za-qip-*
ú-tu a-di LX shanáti u-kil, Ina shatti ina ^{arbu}*Tishriti XX gur sulappu* 13. ^{isu}*BAR*
eqlu shú'átu ^m*d**Bél-nádin-shumu a-na* ^m*Ba-ga'-mi-i-ri i-nam-din, isu*BAR eqil-shu gam-ri*
14. *sha shanáti`a LX* ^m*Ba-ga'-mi-i-ri apla sha* ^m*Mit-ra-da-a-tú ina qál* ^m*d**Bél-nádin-*
shumu máru sha 15. ^m*Mu-ra-shú-ú ma-hir e-tir, Ina úmu(-mu) a-di la shanáti`a LX*
i-shal-lim-u' 16. *u* ^{she}*z'érú shú'átu* ^m*Ba-ga'-mi-i-ri a-na* ^m*d**Bél-nádin-shumu ik-ki-mu*
ku-um dul-lu 17. *sha ina lib-bi i-pu-shu u ziq-pu sha ina lib-bi iz-qu-pu I billu kaspu*
^m*Ba-ga'-mi-i-ri* 18. *a-na* ^m*d**Bél-nádin-shumu i-nam-din, Ina úmu(-mu) pa-qa-ru ina*
muh-lyi ^{she}*z'érú shú'átu it-tab-shú-ú* 19. ^m*Ba-ga'-mi-i-ri* ^{she}*z'érú shú'átu ú-mar-raq-am-ma*
a-na ^m*d**Bél-nádin-shumu i-nam-din, 20. Ullu* ^{arbu}*Nisannu shatti XXXVII* ^{koru} ^m*Ar-tah-*
sha-as-su sharru ^{she}*z'érú shú'átu a-di LX shanáti* 21. *ana* ^{isu}*BAR u za-qip-u-tu ina pánu*
^m*d**Bél-nádin-shumu apla sha* ^m*Mu-ra-shú-ú.**

34. *Şupur* ^m*Ba-ga'-mi-i-ri apla sha* ^m*Mit-ra-da-a-ti ku-um kunukki-shu shú-um-*
da-a-tim.

37. *Ina a-sha-bi sha* ^d*E-kùr-be-lit mártu sha* ^m*Bél-bahátu-it-tan-nu ummu sha*
^m*Ba-ga'-mi-i-ri sha-tar sha-tir.*

Translation :

Bagu'miri, son of *Mitradatu*, spoke of his own free will to *Bél-nádin-shumu*, son of
Murashu, thus: My orchard and uncultivated land and the orchard and uncultivated
land of *Rushundatu*, my deceased uncle (literally "brother of my father"), situated on the
bank of the canal *Sin* and (on the bank) of the canal *Shilihitu*, together with the dwelling
houses in the town of *Galiia*, on the North adjoining the property of *Nabú-ah'é-iddina*,
son of *Ninib-nádin*, and (adjoining) the property of *Banani-érish* of *Nippur*, on the
South adjoining the property of *Minú-Bél-dána*, son of *Balátu*, on the East the bank of
the canal *Sin*, on the West the bank of the canal *Shilihitu* and (adjoining) the field of
Rushunpáti, secretary (?) of *Artarému*—all I will give to thee for sixty years for rent

and for planting it with trees, hold thou the orchard for a rent of twenty *gur* of dates per annum and the uncultivated land for planting it with trees. Whereupon *Bēl-nādin-shumu*, son of *Murashū*, accepted his offer (literally "hearkened unto him"), and for sixty years he took over (literally "held") the orchard and the uncultivated land, his (*i. e.*, *Bagā'miri's*) portion and the portion of his deceased uncle *Rushumātu*, the orchard part for a rent of twenty *gur* of dates per annum, and the uncultivated part for planting it with trees. Each year in the month of Tishri, *Bēl-nādin-shumu* shall pay the twenty *gur* of dates to *Bagā'miri*, as rent of that property.

The entire rent of his property for sixty years *Bagā'miri*, son of *Mitradātu*, has received from *Bēl-nādin-shumu*, son of *Murashū*, he has been paid. If before the end of the sixty years *Bagā'miri* should take away that property from *Bēl-nādin-shumu*, *Bagā'miri* shall pay one talent of silver to *Bēl-nādin-shumu* as compensation for his work expended thereon, and for the trees which he has planted thereon. In case any claim should arise concerning that property, *Bagā'miri* shall settle the claim brought against that property (redeem it) and pay for *Bēl-nādin-shumu*.

From the month of Nisan of the 37th year of King Artaxerxes that property is held for sixty years for rent and for planting it with trees by *Bēl-nādin-shumu*, son of *Murashū*.

L. 34: The (print of the) thumb-nail of *Bagā'miri*, son of *Mitradātu*, was placed [upon the tablet] instead of his seal.

L. 37: In the presence of *Ekur-bilit*, daughter of *Bēl-balātu-ittannu*, mother of *Bagā'miri*, the writing has been written.

Names of thirty witnesses (lines 22–33) and the scribe (l. 35). Eleven of these witnesses left their seal impressions, accompanied by their names, on the four edges of the tablet.

Annotations: No. 8, L. 2. The orig. meaning of the phrase (*eqtu* or *shezēru*) *pī shulpu*, plur. *shezērupt pī shulpu* (S6^v: 2 f., 16), is not quite clear (cf. also Peiser, *Kätschrißliche Actustücke*, 101), although it often occurs in our texts, either alone (*i. g.*, 3: 5; 40: 3; S6^v: 2 ff.; 88: 2; 102: 1 ff.) or more frequently in connection with *eqtu* or *shezēru zaqpu* (*i. g.*, 9: 6; 10: 1; 28: 1; 31: 8; 32: 2; 72: 1). That it is to be transliterated *pī shulpu* (Peiser) not *shul-pu* (Ziener in *B. L.*, III, p. 456, No. 8) is settled by Strassmaier, *Nabonidus* 4: 12, *pī-i shū-ul-pu*. As to its general meaning there can be no doubt that it denotes a piece of land which at the time of the transaction is not under cultivation ("unbebaut, brach liegend"). This may be inferred from the manner in which it is used in connection with *shezēru zaqpu* (and *zaqpu*, above l. 8), from which it is carefully distinguished, and from different references made to (*shezēru*) *pī shulpu* in a number of texts. In our text the *shezēru pī shulpu* is given to a man *ana zaqipātu* (lines 7, 9, 12; cf. also *zaqipātu*, Strassmaier, *Nabuchodonosor* 115: 12), *i. e.*, "to be planted with trees" (cf. above, p. 36, annot., L. 6). In 10: 4 ff. we read *shezēru zaqpu ana hamēl-urqūtu pī shulpu ana irrishātu . . . iddinū*, "they gave the orchard to be taken care of" ("zu gärtnerischer Pflege," Delitzsch, *B. L.*, III, p. 386), "and the uncultivated land to be cultivated." In 101: 5 (*shezēru shu'ātu ana hamēl-urqūtu . . . iddinū* "that piece of land he gave to be taken care of") *hamēl-urqūtu* was likewise originally written with reference to *shezēru zaqpu* (l. 1) only (cf. 99: 1, 4), for *pī shulpu* was added above l. 1 after the contract had been written. We have, therefore,

9.

No. 19, Artax. I., year 36th, Tishri 5th.

Contents: Three years' hire of two trained oxen with their implements (of irrigation) and a certain quantity of barley for sowing by three brothers, who are each and severally responsible for the repayment of the debt.

Transliteration:

1. ^mBēl-ūt-tau-nu ^mBēl-na-šīr ^mMar-dak mārcē shu ^mAbu-ul-ūdi ina hū-ud lib-bi-shu-nu 2. a-na ^mBēl-nādīn-shunu aplu shu ^mMu-ra-shū-ū ki-a-am iq-bu-ū am-ma II alpu am-ma-nu u ū-nu-ti-shu-nu 3. ū VII gur ^{shc}BAR a-na ^{shc}zēru i bi-in-na-ni-sh- shim ina shatti LXXV gur ^{shc}BAR 4. ^{isu}BAR a-di III^{ta} shanāti ina ^{abu}Hu-uš-ši-e-tū shu ^mKal-ba-a shu ina muh-hi 5. ^{miru}Hu-ri-pi-qu-du nid-dan-ka. Ár-ki ^mBēl-nādīn-shunu ish-me-e-shu-nu-ti-ma 6. II alpu am-ma-ni u ū-nu-tú ū VII gur ^{shc}BAR a-na ^{shc}zēru a-na ^{isu}BAR a-di III^{ta} shanāti 7. a-na shatti LXXV gur ^{shc}BAR id-dash-shu-nu-ti. Ina shatti ina ^{arha}Áru 8. ^{shc}BAR má LXXV gur ina ^{isu}ma-shi-hu shu ú-si-ish- tum shu ^mBēl-nādīn-shu[nu] 9. ina ^{abu}Hu-uš-ši-e-ti shu ^mKal-ba-a shu ina muh-hi ^{miru}Hu-ri-pi-qu-du 10. i-nam-din-a. Ishtén(-cu)b (p)u-ut shani(-i) na-shū-ū shu ki- rib ^{isu}BAR alpu^{coll.} u ū-nu-[tú i]-tir. 11. Utu ^{arha}Símánu shatti XXXVII^{lum} ^{isu}BAR a-di III^{ta} shanāti ina páni-shu-[nu].

to supplement "a ana irriškuta" at the end of l. 5. Cf. also 3; 10 f.; *shēzēru shu'ūtu* (which is *shēzēru pu shulpu*, l. 6) *alpu am eršhu* [*iddū*] "that piece of land (an uncultivated field) [and a number of] oxen for cultivating it [he gave]. No. 86 is especially instructive: Several pieces of land, designated as *shēzēru pu shulpu*, are leased with seventy-two trained oxen for eighteen works of irrigation (four for each) and with several kinds of seeds to be sown upon these fields, in addition to 150 gur of *shc*BAR given extra for digging the necessary canals carrying the water over those fields (cf. lines 11, 19; *ana hīrūtu nārūtu*). Cf. also Nos. 88, 89 and other texts of the present collection. **L. 3.** *mītānu* (cf. also l. 11), "deceased, dead," instead of the common *mītu*, so far as I remember, known only from this inscription. **L. 4.** *batūti shubat āli* "houses, dwelling places of the town," i. e., "dwelling houses situated in the town." The apposition (*shubat āli*), as a rule, stands in the singular, cf. Delitzsch, *Assyr. Gram.*, § 124. **L. 7.** *kullu* *abidankamma*, "all (that is specified in the previous lines) I will give unto thee." *Kal-ba* = Hebrew כַּב, instead of the common fem. *kallata*, is confined to the later Babylonian, cf. also 60: 8. **L. 9.** *kal-lu*, "hold," imper. II₁ *kal* + *a*, the vowel *a* being added to avoid a monosyllabic word in the pause. In l. 12 we read the preterite II₁ (*a-kil* = *akil*) of the same root כַּב, for which cf. Delitzsch, *A. H.*, p. 319^b. Cf. also 30: 11, *lik-ki-ūl* = *ikal* = *la* + *akal*, "I will hold." In view of the fact that a form *likkil* would be without parallel in the Assyr. grammar (*ku* in connection with the *a* of the first person II₁, etc., never appearing as *i*, cf. Delitzsch, *Assyr. Gram.*, § 93, p. 257), I regard the first sign of this verbal form to be rather *lu*, than *lik(ar)*, reading therefore *lu-ki-ūl*. **L. 13-19** contain the statement that *Bēl-nādīn-shuūnu* paid to *Bayē'urī* the unusually small rent for sixty years in advance, the latter guaranteeing against any loss of the former. Our document is therefore a lease and a receipt combined, differing in this regard from other documents of the same kind in the present collection, cf. Nos. 72, 88, 107, also 65, 67, 89, etc. **L. 19.** For the meaning of *nārūtu*, generally found in II₁ (cf. *ū-nar-rūq-qu am-ma*, 82: 18), but also in IV₁ (*im-mi-ri-ik-ku-a*, 61: 9; cf. Strassmaier, *Nabuchodonosor* 64: 22) cf. Peiser, *Babyl. Verbr.*, p. xlii, § 11, end.

Translation :

Bēl-ittannu, *Bēl-nāšir* (and) *Marduk*, children of *Abu-ul-idi*, spoke of their own free will to *Bēl-nādin-shumu*, son of *Murashū*, thus : Two trained oxen with their implements (of irrigation) and seven *gur* of barley for seed give us, and every year we will give thee seventy-five *gur* of barley as rent for three years in the town of *Huṣṣūtu-sha-Kalbū*, situated on the canal *Harrīpīqudu*. Whereupon *Bēl-nādin-shumu* accepted their offer and gave to them two trained oxen with (their) implements and seven *gur* of barley as seed for three years, for a rent of seventy-five *gur* of barley yearly. Every year in the month of Iyyar they shall give the barley, *i. e.*, seventy-five *gur*, according to the standard measure of *Bēl-nādin-shumu* in *Huṣṣūtu-sha-Kalbū* on the canal *Harrīpīqudu*. They are each and severally responsible for the repayment of the loan of barley, oxen and implements.

Names of thirteen witnesses and the scribe. Prints of the thumb-nails of *Bēl-ittannu* and *Marduk*, accompanied by the seal impression of *Bēl-ittannu*.

Annotations: L. 2. *U alpu ummānu* "two oxen, *ummānu*," (apposition), *i. e.*, "two trained oxen," *i. e.*, "oxen trained for irrigation," cf. 35: 8 f. 17 (IV *alpi um(-nan)-nu sha II^a nartabu*, "four trained oxen for two works of irrigation"), 86^a: 9 f. 17 (LXXII *alpar^oll. um-man-nu sha XVIII nartabu ir bit ta a di ū-nu ti-shu-nu gamir-tim*, "seventy-two trained oxen for eighteen works of irrigation, four for each, with all their implements"), 88: 4 f. 10 (IV *alpi um man ni a na ishtūit(it*, one perpendicular wedge omitted by the scribe) *nartabu a di ū-nu ti-shu-nu gamir tim* (L. 11: *gamiri*), "four trained oxen for one work of irrigation with all their implements"). These works of irrigation ("Bewässerungsanlagen," called *nartabu*, cf. Delitzsch, *J. H.*, p. 618, and *ar-ta-hu*, cf. Strassmaier, *Cambyses* 316: 1, 6) varying in size, were worked by two (49: 2; 35: 8 f. 17), four (86^a: 9 f. 17; 88: 4 f. 10), six or eight oxen respectively. Cf. K. 2014 and Delitzsch, *Assyriol. Miscellen (Abhandl. der Kon. Sachs. Gesell. der Wissensch.*, 1893, pp. 193 ff.). Probably they resembled the present *nā'arah* of Western Asia, being worked by means of wheels turned by oxen. Where there was enough current to turn the wheel, as along the banks of the upper Euphrates to-day, no oxen were needed. While in Babylonia I noticed two other simple methods of irrigation, doubtless also employed in ancient times. 1. An ox walks up and down, lifting and lowering a large skin (or several sewed together), fastened at one end to a beam and at the other to a long rope passing over a pulley and drawn by the ox. As soon as the ox approaches the canal, the rope being slackened, the skin dips into the water. By turning away from the elevated embankment, the ox draws up the other end of the skin filled with water, emptying it into a wooden box, from which it flows out in wooden troughs to the irrigation channels. 2. The other kind of irrigation is practiced by the poorest class. Two men standing close at the edge of a canal, and each holding the end of a skin with both hands dip it into the water, bring it up filled and empty it into a trough, from which again it is conducted into the irrigation channels. **L. 3.** *ana shezīru*, not "for a field," but "for seed." That *shezīru* is to be understood literally in this connection becomes evident from passages like 86^a: 10, 17, where notwithstanding the fact that several fields are leased, *she B. IR. shamashshamma*, etc., are asked *ana shezīru* (sing.), *i. e.*, "for seed" (not "for the fields" *-ana shezīru pl. shū'āta*).—*i bi-in-na-nish-shim i binannāshi-ma*, "O, give us!" The particle *i*, on which cf. Hilprecht, *Assyriaca*, pp. 48-53, is almost always found in connection with *bin* in our inscriptions, cf. 40: 6 (*i bi-in-na-na-ma*), 65: 5, 10; 89: 3 (*i bi-in-na-am-ma*), 43: 6 (*i bi-nam-ma*), 16: 5; 86^a: 12; 109: 4 (*i bi-in-na-ua-na-shim-ma*), 88: 7 (*i bi-in-na-ur-shim-ma*), 45: 14 (*i bi-in-na-na-shi-ma*), etc. **L. 8.** *ina isumashihū sha ū-si-ish-tim* (52: 6, 11; 52^a: 4; 65: 6, 11, 18; 67: 5; 89: 4, 7, etc.), or *ū-shish-tam* (29: 21; 30: 24) is an expression like *mashihū sha imitti* (Strassmaier, *Nabonidus* 162: 2; *Nabuchodonosor* 436: 10), *mashihū sha gattak* (Strassmaier, *Cambyses* 61: 1; 62: 1), *mashihū sha tar-si* (58: 7) or *mashihū tar-ṣu* (32^a: 6). Cf. on *imitti* and *sattak* Delitzsch in *B. A.*, III, pp. 385 ff., and on *tar-si* above, p. 20, note 3. *Ushshum*, dissimilated from *ushshum*, is derived from *ushshu*, "to fix, to establish, to found;" *mashihū sha usshum sha B.* is "the measure fixed by B," *i. e.*, "his standard measure."

10^a.

No. 46 (cf. Pl. III, No. 4), Artax. I., year 36th, Elul 15th.

Contents: Receipt for the advance payment of one year's rent (four sheqels of silver) for a field.

Transliteration:

1. *Inu* ^{is}BAR *eqli sha shattu XXVII^{kan} sha eqlu sha* ^mAhu-shu-nu 2. *aplu sha* ^mNi-din-ti *sha ina pân* ^mRi-mut-^dNinib *aplu sha* 3. ^mMu-ra-shú-ú *ina lib-bi IV shiqlu kaspu* 4. ^mAhu-shu-nu *aplu sha* ^mNi-din-ti *ina qât²* ^mRi-mut-^dNinib 5. *aplu sha* ^mBêl-hu-tin *ma-hi-ir e-ṭir.*

Translation:

From the rent of a field for the thirty-seventh year, which belongs to *Ahushunu*, son of *Nidinti*, and is leased to *Rimût-Ninib*, son of *Murashû*—from it *Ahushunu*, son of *Nidinti*, has received four sheqels of silver from *Rimût-Ninib*, son of *Bêl-hâtin*, he has been paid.

Names of eight witnesses and the scribe. Print of the thumb-nail of *Ahushunu*.

10^b.

No. 71 (cf. Pl. VIII, No. 9), Artax. I., year 40th, Ab 3d.

Contents: Receipt for two years' arrears of rent (twenty-six *gur* of dates) for a field.

Transliteration:

1. *XXVI gur saloppu SHUG-EN eqli sha ina* ^{itu}Bît-^mZa-bi-in 2. *ū ina* ^{am}Ga-di-ba-tum *sha shattu XXVIII^{kan} shattu XXIX^{kan}* 3. *sha* ^mNabû-it-tan-nu *aplu sha* ^mShi-ish-ku *sha ina pân* ^mBêl-nâdin-shumu 4. *aplu sha* ^mMu-ra-shú-ú ^mNabû-it-tan-nu *ina qât²* ^mBêl-nâdin-shumu 5. *ma-hi-ir e-ṭir.*

Translation:

Twenty-six *gur* of dates, rent of a field lying (partly) in the town of *Bît-Zabîn* and (partly) in the town of *Gadibatum*, for the thirty-eighth and thirty-ninth years, (a field) which belongs to *Nabû-ittannu*, son of *Shishku*, and is leased to *Bêl-nâdin-shumu*, son of *Murashû*, *Nabû-ittannu* has received from *Bêl-nâdin-shumu*, he has been paid.

Names of six witnesses and the scribe. Impressions of the seal of *Nabû-ittannu* and of the seal ring of *Kîna-aplu*, a witness.

For the Aramaic docket cf. p. 24, note 1, and p. 29. I translate it "Document concerning a *sea* of land (*i. e.*, a common Babylonian *sea*) of *Nabû-ittannu* charged to the account of (Aramaic translation of the common Assyrian *ana muhhi* or *ana cli*) ?-*barakku* (to whom *Bêl-nâdin-shumu* apparently had sublet the field of *Nabû-ittannu*).

Annotations: No. 10^b, L. 1. *SHUG-EN*, an ideogram frequently occurring in our inscriptions with an unknown Assyrian pronunciation. It is used in three different ways. 1. It is found in contracts dealing with the lease of

11.

No. 66^a (cf. Pl. VIII. No. 11), Artax. I., year 39th, Tishri 19th.

Contents : Receipt from a slave for one year's rent for half a field and a stable for horses, embodying the obligation to deliver the same to his master and to the son of the latter.

Transliteration :

1. *XXV gur salappu u ishtēn(-en) ^{ku^{mu}tu^{tu}}dan[-nu] shikaru reshtū* 2. *ishtēn immeru I pi XXV qa ki-me ^{is^u}BAR sha mi-shil [c]qlu* 3. *bit sisi sha ina ^{ab^u}Bit-^mBabā^t-su* 4. *sha shattu XXXIX^{kan} sha ^mAr-tah-sha-as-su shur mātātī sha ^mMu-she-zib-^dBēl aplu sha ^mEriba-a* 5. *sha ina pān ^mBēl-^{nādin}-shumu aplu sha ^mMu-ra-shū-ū* 6. *^mArdi-ia ^hgal-la sha ^mEriba-a a-ki-i* 7. *shī-pie-tum u kuukkam sha ^mEriba-a abi sha ^mMu-she-zib-^dBēl* 8. *u ^mMu-she-zib-^dBēl ina qāt² ^m^dBēl-^{nādin}-shumu* 9. *aplu sha ^mMu-ra-shū-ū [ma]-^hir e-^hir* 10. *Salappu 'a XXV gur, ^{ku^{mu}tu^{tu}}dan-nu ishtēn(-en) [Erasure of BI=shikaru],* 11. *immeru ishtēn(-en), ki-me I pi XXV qa, ^{is^u}BAR sha mi-shil [c]qlu,* 12. *^mArdi-ia ^hgal-la sha ^mEriba-a ina qāt² ^m^dBēl-^{nādin}-shumu ma-^hir* 13. *itlī ^mEriba-a u ^mMu-she-zib-^dBēl ū-sha-a-z-a-a-z-ma* 14. *a-na ^m^dBēl-^{nādin}-shumu i-nam-d[in].*

Translation :

Twenty-five *gur* of dates and one jar of the best date wine, one lamb, sixty *qa* of flour, rent for half a field and a stable for horses, lying in the town of *Bit-Babā^tsu*, for fields, canals, different kinds of seeds, machines of irrigation and oxen to work them. All the objects, etc., desired are specified by the person or persons who apply for them. Whereupon the owner "*ish-me-shu-^u-ti-^u ma-^uru^dBēl sha ina ^{ab^u}Ku ^hur da, she-^u en shū-ūtu sha ina mah-^hi-shu, alpe 'a IV am-^u for ammanu . . . ammanu through syncope,* (cf. above p. 25, note 5) *sha II^a agnartabu, SHAG-EN 'a a ma she-zib-dash sha-^u-ti-^u,*" *i. e.*, "accepted their offer and gave them the canal of Bēl in the town of Kulgudu, that field which lies on it, the oxen, *i. e.*, four, trained for two works of irrigation, (and) the SHAG-EN *i. e.*, for sowing" (35: 15ff.; cf. also 26: 9f.; 29: 16ff.). SHAG-EN represents here all the different kinds of seeds asked for by the applicant **for sowing**, and including cereals (preceded by the determ. *sh*, "grain") and vegetables like *shūmu*, "onion," etc. It is evident that in this connection SHAG-EN must be regarded as a general expression for seeds, corresponding to the German "Sämereien," or, as we shall presently see, more closely to the Greek *σπόρος* (Plut., *Symp.* 4, 5, 2). 2. More frequently it is found in the same class of contracts after *gur* in passages where the total number of *gur* of the different kinds of cereals and vegetables offered and to be paid as **rent** to the landlord, is quoted. The different names of cereals and vegetables instead of being repeated are designated by one word as SHAG-EN. Cf. *naphar HCLF gur SHAG-EN . . . nīd-dan ka* (35: 14f.) or *i-nam-din-^u* (35: 22ff.), "totally 255 *gur* SHAG-EN . . . we will pay unto thee," or "they shall pay." Cf. also 26: 8, 10ff.; 29: 15f., 21f.; 30: 16f., 23f.; 52: 11f.; 65: 6f., 11f., 14f.; 67: 5f., 9f.; 86^a: 14f., 21f.; 81: 8ff., 14ff. Here it corresponds to the Assyrian *halātu*, "produce," the German "Ertrag," and to the Greek *σπόρος* in the sense in which it is used Soph., *Phil.* 700. 3. In the passages quoted under No. 2, and particularly in No. 71 above, the meaning of "produce" is about to go over into that of "Pacht," "rent." It denotes not "produce" in general, but "a fixed portion of the produce." "Twenty-six *gur* of dates of the produce of a field," stands for "twenty six *gur* of dates, rent of a field," SHAG-EN being used as a synonym of *is^uBAR* (for which cf. Peiser, *Babyl. Verträge*, pp. XXff.). There is no English word exactly corresponding to SHAG-EN with its different meanings, "produce," or "revenue," being perhaps nearest to it.

the thirty-ninth year of Artaxerxes, king of the countries, belonging to *Mushēzib-Bēl*, son of *Eribā*, and leased to *Bēl-nādin-shumu*, son of *Murashū*, *Arliia*, slave of *Eribā*, in accordance with an order bearing the seal of *Eribā*, father of *Mushēzib-Bēl*, and *Mushēzib-Bēl*, has received from *Bēl-nādin-shumu*, son of *Murashū*, he has been paid. The dates, *i. e.*, twenty-five *gar*, one jar, one lamb, and the flour, *i. e.*, sixty *qa*, the rent for half a field, which *Arliia*, slave of *Eribā*, has received from *Bēl-nādin-shumu*, he shall leave with *Eribā* and *Mushēzib-Bēl* delivering the same for *Bēl-nādin-shumu*.

Names of seven witnesses and the scribe. Print of the thumb-nail of *Arliia* and impressions of the seals of three witnesses.

For the Aramaic docket cf. p. 24, note 1, and p. 29, and an article by Prof. Nöldeke in one of the next numbers of *Z. A.*

12.

No. 83, Artax. I., year 40th (month and day broken off).

Contents: An official's receipt for one year's entire taxes on three fields, embodying the obligation to account to his superior for the payment made to him.

Transliteration:

1. [I] *na-na kaspu* ^h*šāb sharri ki-mw sha sharri bar-ra ũ nim-ma na-d[a-na-a-lū]* 2. *sha bit sharri il-ki gam-ru-tu a-di ki-it* ^{ach}*Addara* 3. *sha shattu* XL ^{kan} ^m*Ar-tah-sha-as*

Annotations: No. 11, L. 2. Instead of *ishtu immaru*, "one lamb," we read *ishtu(en) ai qu-a*, "one sacrificial lamb," in the same connection 28^a: 2. Cf. also 45: 16f. (24f.), *II alpuwāb sha rē'i-tam ũ XX LU-ARADUŠH rē'i-tam* with 86^a: 15 (23), *ishtu(en) alpa, XI zikar*, from a comparison of these two passages we learn that *zikaru* alone may be used in the sense of *LU-ARADUŠH* (*i. e.*, *immecuzikaru*) "ram." **L. 4.** Observe the three different ways in which the cuneiform sign for *sha* is written in this line (with two wedges, three wedges and one wedge), cf. p. 17. In Strassmaier, *Cyrus* 281: 15f. (*sha* ^{li} ⁹⁰*BAR sha* ⁹¹*Shamash*) and in other passages of his editions of contracts *sha* is written with one wedge as frequently in our own inscriptions. Demuth's conjecture (*B. A.*, III, p. 433, No. 35, note 2) is therefore out of place. **L. 6f.** *aki shipirtam u kanakki* (cf. 75: 6f.), "in accordance with the message and seal," *i. e.*, a message or order (in other words, a cuneiform tablet) which bore the seals of *Eribā* and *Mushēzib-Bēl*. *Šipira*, *shipirta* and *nashparta* are synonyms, *nashparta* being most commonly used in the contract literature. As *nashpashtam* is used alongside of *nashpartam* (cf. 33: 5 and Strassmaier, *Cambyses* 338: 19) we find *shipishtam* (32: 1) alongside of *shipirtam* (47: 11). The peculiar writing *na-ash-shi-at-tam* (*Die Sprache der Contracte Nabonidus*, p. 108), which Tallquist apparently regarded as a proof of the correctness of his reading *na-ash-shi-at-tam* (*Die Sprache der Contracte Nabonidus*, p. 108), is evidently due to a little mistake of Strassmaier, who wrote *shi* instead of the similar sign for *pi*. I read, therefore, *na-ash-(pi-pi)rtam*, cf. *na-ash-(pa-ya)rtam* (Strassmaier, *Cambyses* 127: 5). The sign *pa* (*pi*) is not written erroneously (Ziener, in *B. A.*, III, p. 457, notes, l. 4), but is the phonetic complement of *par* (*pir*) placed before the polyphonic sign *UD, PAIR, PIR, LAH*, etc., to secure its correct pronunciation. For the correct definition of the Assyrian phonetic complement cf. Hilprecht, *Assyriaca*, p. 70, note 4. Delitzsch's definition (*Assyr. Gram.*, § 23, end) will have to be abandoned, if examined in the light of the large material at our disposal. More on this subject in *Assyriaca*, Part 2. **L. 10f.** supplement 'a, "namely," "*i. e.*," after *danna*, *immuru* and *qime*. **L. 12.** *ma hi-ir* instead of *sha mah-ru*. **L. 13.** The phrase *ittu mX ushazzaz-ma ana mY ūmūdūn* is found in a number of our inscriptions where a slave or officer receives rent or taxes for his master. We can translate the two verbs best by one "he shall deliver to X for Y" ("abliefern für jemanden an einen andern"). Cf. 12: 10f.; 44: 19f.; 50: 9f.; 59: 9f., etc.

sharru sha ^{isu}*qashtu sha* ^m[*U?*] *-mu-mush-sha ardu(?)* 4. *u^hki-na-at-ti-shu gab-bi sha ina* ^{abu}*Bit-m* *Ha- . . . -tum*, 5. ^{isu}*qashtu sha* ^m*E-a-da-uu*, ^{isu}*qashtu sha* ^m*Nabû-rê-û-shu-uu aplu sha* 6. ^m*Shamash-erba*, ^m*Rê-a-a-uu aplu sha* ^m*Kalbi-d* *Bau*, 7. ^m*Hash-da-ai aplu sha* ^m*Nabû-rê-û-shu-uu sha ina* ^{abu}*Larak^{ki}*, 8. *kaspu 'a I ma-na* ^m*Un-na-tú* ^h*shak-uu sha* ^h*shu-sha-ni-e* 9. *sha bit nak-kan-du* ^h*ardu sha* ^m*Ma-nu-ush-ta-uu* ^h*mâr biti* 10. *aplu sha* ^m*Ar-ta-ri-me ina qât²* ^m*Bêl-nâdin-shumu aplu sha* 11. ^m*Mu-ra-shû-û ma-lyi-ir e-ir* ^û*sha-az-za-az-ma* 12. ^m*Un-na-tú shaknu kaspu mâ I ma-na* ^h*šâh sharri ki-me sha sharri* 13. *bar-ra u mim-ma na-da-na-a-tú sha bit sharri il-ki gam-ru-tu* 14. *sha a-di ki-it* ^{arhu} *Addara sha shattu* *XL^{kan} itti* ^m*Ma-nu-ush-ta-uu* 15. ^h*mâr biti aplu sha* ^m*Ar-ta-ri-me a-na* ^m*Bêl-nâdin-shumu* 16. *aplu sha* ^m*Mu-ra-shû-û i-nam-din*.

Translation :

One *mana* of silver, a soldier for the king, flour for the king, *barra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year of King Artaxerxes from the *qashtu* of the slave(?) *Umumushsha* and all his household in the town of *Bit-Ha . . . tum*, from the *qashtu* of *Ea-dânu*, from the *qashtu* of *Nabû-rê-ûshunu*, son of *Shamash-erba*, *Rê-ânu*, son of *Kalbi-Bau* and *Hashdai*, son of *Nabû-rê-ûshunu*, in Larak—the silver, *i. e.*, one *mana*, *Ummatu*, overseer of the *shushanné* (a certain class of slaves) of the treasure house, servant of *Mânûshânu*, *mâr-bitî* (of the king), son of *Artarîmu*, has received from *Bêl-nâdin-shumu*, son of *Murashû*,

Annotations : No. 12, L. 1. On the different ways in which *bar-ra* (meaning unknown) is written, cf. p. 28, note 2. **L. 2.** *ilka* in our inscriptions seems to be used exclusively for royal taxes resting upon property designated as (*bat*) ^{isu}*qashtu*, in distinction from ^{isu}*BAR*, the rent which may be paid to any person leasing or letting a field or something else to another. For passages cf. p. 28, note 2. **L. 4.** *hki-na-at-ti* (cf. also 31 : 14) and *ki-na-at-ti* (without det. *amala*, 77 : 2, 6), "Gesinde" (cf. Delitzsch, *J. II.*, p. 338^b) adds the plural ending *âtî* to the femin. *t* of the singular (cf. Delitzsch, *Assyr. Gram.*, §69 note), *hki-na-ta-ti* (5 : 3; 22 : 7) and *hki-na-at-ta-ti* (45 : 6; 106 : 5) *-kinâtâtî* **L. 8.** The meaning of *hshû-sha-ni-e* is unknown. *hShû-sha-uu* (81 : 11; 94 : 3) or *hshu-sha-an-ni* (12 : 5, 8), *i. e.*, *hshushannu*, plur. *hshushannu* (written *hshû-sha-ni-e*, *passim*, cf. below, or *hshû-sha-uu* pl. 81 : 11; 94 : 3, once *hshû-sha-ua-e*, 83 : R. E., and once *hshû-sha-an-ni-ia*, 44 : 17) occurs frequently in our inscriptions in the genitive plur. after *hshaknu* (*passim*) or *hhatrî* (written *ha-at-ri*, cf. 82 : 10; 94 : 3; 94^a : 2; 95 : 4), "Aufscher," cf. 7^a : 4; 8 : 15; 44 : 17; 75 : 5. It denotes, therefore, apparently a class of persons occupying a low position in life. Frequently we find another genitive or an opposition or a coördinate substantive (connected by *u*) after *hshushannu*. Cf. *hshaknu sha hshushannu sha* (*hki-ri-ki-ti*) (12 : 5, 8), *hshu[knu] sha hshushannu sha hma-sha-a-ku* (107 : 9), *hshaknu (hatrî) sha hshu shawu mârî hirîshî* (81 : 11; 82 : 10 ff.), *hhatrî sha hshushannu mârî hi-sa-a-uu* (94 : 3 ff.), *hshaknu sha hshushannu u hma(bat?) ak(q?)-ta-tu* (23 : 14, R., cf. also l. 9 and 5 : 4, R. for the latter word). From all these passages in connection with our own above we learn that the *hshushannu* were employed for various kinds of menial service; were therefore, in all probability a certain class of slaves or persons who had formerly been slaves. This assertion is corroborated by the fact that in Strassmaier, *Darius* 212 : 9 (a document referring to the sale of a slave) we meet with the abstract noun *hshushannûta* in connection with *b(p)ût hsihû hpaqirânu arad-sharrûtu u mâr-hânûta*. The abstract noun *hshushannûta* is also found in the interesting text Const. Ni. 560, which is dated in the third year of Darius II. It refers to the sale of four slaves closing as follows (lines 12-19) : 12. *h(p)u-ut la hsi-hi-i la hpa-ki-ra-nu*

he has been paid. *Ummatu*, the overseer, shall leave the silver, *i. e.*, one *mana*, the soldier for the king, the flour for the king, the *barra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year, with *Mānūshṭānu mār bīlī* (of the king), son of *Artarēnu*, delivering them for *Bēl-nādin-shumu*, son of *Murashū*.

Names of eleven witnesses and the scribe. Impressions of the seals of *Ummatu* and six witnesses.

la barad-sharru-ū-tū 13. *la hmār-bānu-ū-tū la har-ki-ilapl-ū-tu la hshū-shu-an-ū[-tū]* 14. *la bit sīsī la bit isukussī la bit isunarkabti sha ina mah-hi* 15. *amīlu tū shu'ātu (MU^{ph}) il-la' mBēl-it-tan-uu na-[shī']*. *Uuu (uu)* 16. *pa-qa-rī a-na mah-hi amīlu-tū shu'ātu it-tab-shū-ū* Rev. 17. *mBēl-it-tan uu hamīlu-tū shu'ātu it-tab-shū-ū mBēl-it-tan-[uu]* 18. *hamīlu-tū shu'ātu ina pān bdaianū (DI-TAR^{ph}) ū-mār-raq-am-ma* 19. *a-na mRi-mut-dNāib i-nam-din* (the last three words of li. 16 and the first of li. 17 were erroneously repeated by the scribe in li. 17). The word *hshushannu* being so far found only in contracts dated in the time of the Persian kings we would infer that it was not used in the Babylonian language before the Persian conquest.



CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; **cf.**, confer; **d.**, daughter; **f.**, father; **f. e.**, from the end; **f.**, following page; **ff.**, following pages; **gf.**, grandfather; **gs.**, grandson; **l. e.**, loco citato; **m.**, master (employer); **mo.**, mother; **p.**, page; **pp.**, pages; **q. v.**, quod vide; **s.**, son; **se.**, scribe; **si.**, sister; **w.**, witness; **wi.**, wife.

Ar., Aramean; **Bi.**, Biblical; **He.**, Hebrew; **Na.**, Nabatean; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phœnician; **Sa.**, Sabean.

B. A., *Beiträge zur Assyriologie*; **N.**, Nöldeke (communication by letter); **P. S. B. A.**, Proceedings of the Society of Biblical Archaeology; **Z. A.**, *Zeitschrift für Assyriologie*; **Z. D. M. G.**, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

Determinatives: **d.**, *deus, dea*; **f.**, *femina*; **h.**, *homo (amīn)*; **m.**, *mas*; **pl.**, plural.

[] = text restored. * before a name indicates foreign origin of the same. The numbers refer to the cuneiform texts of the autograph plates.

I. NAMES OF PERSONS.

1. MALE NAMES.

***Ab-da-'** (Cf. Ar., Na. אבדא')

1. s. of *Anum-êtir*, 104 : 2.

2. s. of *Aplû*, 45 : 5.

3. 70 : 5.

***Ab-di-ia** (Cf. He., Pa. אבדיא)

1. f. of *Bišû*, 32^a : 10.

2. in *âbu Bît-Abdiia*, 79 : 1.

Abu-ul îdi ('I do not know the (my) father'), f. of *Bêl-ittanna*, *Bêl-nâsir* and *Marduk*, 49 : 1.

***A-da-ba-ga'** (Pe.), s. of *Iddina-Nabû*, w., 39 : 10. Cf. also (*U*)*ad(b)aya'*.

***A(?)-da'-ma-mi-as(z?)-tu** (Pe.), f. of *Bêl-bullî-su*, 102 : 8, O., Lo. E. & R. E.

***Ad-dan-nu** (Cf. He. אדדן Ezr. 2 : 59 and אדדן Neh. 7 : 61 †)

1. s. of *Anum-zêr-lîshîr*, w., 82 : 26.

2. s. of *Aplû*, *hUD-SAR-SHE-GA*, w., 75 : 10, O. | 79 : 10, 12, L. E. | 107 : 16.

3. s. of *Bânûnu*, b. of *Bêl-nâdin-shumu*, w., 70 : 15.

4. s. of *Bêl-nâ'ida*, w., 73 : 14.

5. s. of *Bêlshumu*, w., 46 : 8 | 47 : 15 | 86^a : 33.

6. s. of *Dâdîia*, w., 46 : 10.

7. s. of *Iqîsha-apla*, 56 : 2 | 86^a : 33 (w.).

8. s. of *Nidintum*, w., 75 : 14.

9. s. of *Qaddû*, w., 32^a : 11.

10. s. of *Ubâr*, sc., 100 : 16 | 103 : 16.

11. *hshîam*, f. of *Balûta*, 32 : 2 | 60 : 20, R.—f. of *Bêl-nâdin-shumu*, 59 : 22, R. E. | 70 : 10 | 74 : 15 U. E. | 76 : 9, L. E. | 77 : 9 | 80 : 12 U. E. | 86^a : 31, L. E. | 106 : 13, L. E. | 107 : 18, U. E.—f. of *Shum-iddina*, 40 : 19 | 45 : 34 | 48 : 29 | 50 : 17 | 53 : 16 | 55 : [23], R. | 69 : 23 | 89 : 11, U. E.—m. of *Bêl-îrish*, 60 : 1—of *Bêlshumu*, 39 : 10 | [64 : 6]—of *Bêl-uşurshu*, 39^a : 4—of *Marduk-shum-iddina*, 59 : 7, 8, 15—of *Shamshînu*, 64 : 6.

† *Abdu* is loanword in Assyrian.

‡ Name of a place in Babylonia, apparently called after a person, cf. *âbu m. Uumbari*, etc.

12. f. of *Bél-Addannu-bullitsu*, *Bel-i'iv*, *Bél-bullitsu*, *Ahē-iddina*
79: 13, R., U. E.
13. f. of *Bél-irish*, 8: 20.
14. f. of *Līblat*, 73: 16.
15. f. of *Ninib-gāmil*, 89: 15.
- **Ad-di-ia* (without det. *m.*)
1. in *abu-Ussūti sha Addia*, 40: 4
 2. in *abu-Addia-ai* (adject. relat.), 36: 16 | 37: 6, 18 | 38: 6, 18.
- **Adda-na-tan na* (Ar.), 70: 3.
- **dAd-du-pa-um-mu* and *mū* (Ar., cf. He. אֲדָמָה אֲדָמָה, which should be pointed אֲדָמָה אֲדָמָה), s. of *Nabuudu*, 65: 24 (w.) | 67: 1, 11, 12, R.
- Ad-du-ē-cī'a-nsh-shu*, f. of *Bél-irish*, 75: R.
- Agār-a* (cf. the similar (?) name *Agi-rū*)
1. s. of *Iddina-aplu*, w., 52^a: 13 | 67: 17.
 2. s. of *Nūdin*, sc., 8: 22 | 28: 16.
- **Ah-da-tū(?) sha (?)*, f. of *Eu-zittishu*, 86^a: 1.
- Ah-er-ish*, *Ah-ir-ish*
1. f. of *Bél-muballit*, 28^a: 13.
 2. f. of *I-Belitsanu*, 58: 5.
- Ah-iddina*
1. s. of *Bél-muballit*, w., 19: 17.
 2. s. of *Iddina-aplu*, 13: 1.
 3. s. of *Iddina-Bél*, w., 11: 15 | 53: 17 | 94: 16 | 95: 17.
 4. s. of *Ninib muballit*, b. of *Acdi-Ninib*, w., 18: 23.
 5. f. of *Aqqabbi-iti*, 10: 29.
 6. f. of *Lābashi* and *Bél-nādū*, 10: 3, 21.
 7. f. of *Shamash-ah-iddina*, 31: 22.
 8. f. of *Shamash-ihū*, 13: 19.
- Ah-iddina-Marduk* (d.A.M.A.R.-U.D), f. of *Ahshutan*, 1: 29.
- **Ah-ra-tu-nsh* (Pe., cf. *Azusašas*?), f. of *Bagū*, 74: 3.
- Ah-erba*
1. f. of *Bel-danna*, 109: 11.
 2. 39: 2.
1. s. of *Aplā*, w., 39^a: 13.
2. s. of *Ballatū*, w., 14: 16 | 17^a: 16.
3. s. of *Ninib-[nādū?]*, 8: 3.
4. f. of *Aplā*, 31: 16.
5. f. of *Bel-sululum*, 2: 15.
6. f. of *Harisānu*, 35: 2 (cf. li. 18) | 101: 17.
7. f. of *Mash-zih Ninib*, 23: 4.
8. f. of *Nabū-nādū*, 85: 8.
9. f. of *Ninib-apul^a-iddina*, 96: 2.
- Ah-ūmur* (written *SHI*), f. of *Rāmāni-Bel*, 39^a: 11.
- Ah-i-lu-kin* ("May he [a god] establish brothers;" but it is also possible to read *ūmur*† = *lu* + *ūmur*, "May I [the child] see brothers"), 79: 6.
- **Ah-i-ia-ū* (He. אֲחִי-יָאֵל), s. of *Iadīhūma*, b. of *Iāhū-natanu*, *Shamashūnu* (and *Padānu*), 45: 2.
- Ah-i-ū-ū*†† (cf. He. אֲחִי-אֵל),
1. s. of *Bél-muballit*, w., 54: 12.
 2. *hardu sha Hamarhā*, 81: 3, 5, 7, L. E.
- Ah-ū-li-ti-ia*, *Ah-ū-li-ti'* (cf. also *Hi-li-ti'*),
1. s. of *Nanū-nādū*, 63: 5.
 2. *hardu sha Bel-nādū-shumu*, 55: 8, 11, 21.
- Ah-ū-shu-nu-ū*‡
1. s. of *Ah-iddina-Marduk*, 1: 28, L. E.
 2. s. of *Aplā*, w., 73: 14 | 87: 15 | 97: 13.
 3. s. of *Ardi-Ninib*, w., 62: 14
 4. s. of *Nūdin*, 46: 1, 4 | 47: 2, 5, 10, 25.
 5. s. of *Ninib-nādū*, w., 2: 14.
 6. s. of *Šillu-Ninib*, sc., 57: 17.
 7. f. of *Bél-bullitsu*, 98: 13.
 8. f. of *Bél muballit*, 64: 14 | 73: 12 | 87: 14 | 92: 15 | 93: 16.
 9. f. of *Belshunu*, 92: 14 | 93: 15 | 97: 13 | 100: 13.
 10. f. of *Iat-bittā*, w., 66: 8.

† Written *dIM*. Cf. Hilprecht, *Assyriaca*, pp. 76 ff., especially p. 78; Winckler, *Alttestamentliche Untersuchungen*, pp. 68 ff.

‡ Against Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 66, who proposes to read אֲדָמָה אֲדָמָה or אֲדָמָה אֲדָמָה.

§ Without det. *d*. The god *Adda* had been received into the Babylonian pantheon, cf. Hilprecht, *Assyriaca*, p. 78, note 2.

|| Evetts, Heft VI B of Strassmaier's *Babylon, Texte*, Nerigl. 46: 8. *Agar-a* is found in early texts, cf. Pinches, *Inscribed Babylonian Tablets in the Possession of Sir Henry Peck*, p. 4, 16.

* *Status absolutus*, the final vowel having been rejected and auxiliary *a* inserted between the second and third radicals. Cf. Lehmann, *Shamashshumukin*, p. 19.

†† Found alongside of *ūmur*. Cf. C^a 136, 153 (*Pan-Ashur-lu-mur*, "May I see the face of A.").

‡‡ = *Ah-i-ia-ū*, cf. Strassmaier, *Cyren* 338: 2 with 114: 11. For my interpretation of this name and of *Ah-i-lu-ū-tu* (entirely misunderstood by Dr. Jastrow, *American Journal of Biblical Literature*, XIV, p. 108), cf. Dr. Clay's paper in *The Lutheran Church Review*, Vol. XIV, p. 200, and the instructive name *Nannurnu-utu* (Strassm. *Nabon.*, 9: 16).

§§ Not infrequently written *Ah-ū-shu-nu*.

11. f. of *Ninib-ahē-bullit*, 41 : 14.
 12. f. of *Shum-iddina*, 7 : 21.
 13. 2 : 2, 8 | 44 : 8.
Ahu-ū-lu, f. of *Shamash-ētir*, 3^a : 11.
 **Ni-na-a* (cf. He. נִינָא), s. of *Bēl-kīna*, 75 : 4.
Ak-kī-e, in *ālu-Bit-Akkē*, 86^a : 8.
Am-bu-ru, f. of *Bēl-abu-ušur*, 16 : 16.
Amēl-Bēl (*d EN-LIL* and *dL*)
 1. s. of *Galabānu*, 23 : 5.
 2. s. of *Sīlīm-Bēl*, sc., 81 : 13.
 3. f. of *Ardi-Adēshu*, 17^a : 3.
 4. f. of *Sīn-nādin-ahē*, 66 : 12.
Amēl-dNu-na-a, f. of *Bānūia*, 45 : 4.
 **A-mur-kī-kī*, and contracted into *Ur-kī-kī* (Pc.?), s. of *Tihutarta'is*, *hshaknu sha hshushannē mārē ir-rishē*, w., 81 : 41 | 82 : 20, 21, R. E.
dA-nu-ētir, s. of *Mushabshi* (?), 85 : 4.
dA-num-erba, s. of *Anum-mukīn-aplu*, w., 65 : 27.
dA-num-ētir, f. of *Abdā'*, 104 : 3.
 †*dA-num-ūni*, f. of *Nūhī-Milhī*, 47 : 20.
dA-num-mukīn-aplu, f. of *Anum-erba*, 65 : 27.
dA-num-rē'ūḥ-shu-uu, f. of *Anum-zēr-iddina*, 67 : 11.
dA-num-zēr-iddina, s. of *Anum-rē'ūshuua*, w., 67 : 14.
dA-num-zēr-ūshir, f. of *Addanna*, 82 : 26, and of *Shamash-irish*, 82 : 27.
Ap-la-a, *Apla-a*
 1. s. of *Ahē-iddina*, w., 31 : 16.
 2. s. of *Ardi-Ninib*, 96 : 2, L. E.
 3. s. of *Bau-igīsha*, w., 40 : 17 | 48 : 28 | 57 : 16 | 72 : 13.
 4. s. of *Bēl-abu-ušur*, w., 82 : 25.
 5. s. of *Bēl-bulātsu-igihī*, w., 32 : 18 | 34 : 21 | 35 : 27 | 44 : 23 | 45 : 32 | 48 : 26, R. E. | 49 : 14 | 51 : 11 | 59 : [19], L. E. | 65 : 25 | 67 : 16 | 69 : 16, L. E. | 72 : 10, U. E. | 73 : 11 | 86^a : R. | 88 : 22 | 96 : 15 | 99 : 14 | 102 : R.
 6. s. of *Bēlshuua*, w., 68 : 6 f. e.
 7. s. of *Bitta'*, 76 : 3, 7.
 8. s. of *Etllu*, w., 9 : 14 | 31 : 16.
 9. s. of *Étern*, w., 42 : 11.
 10. s. of *Iddina-Bēl*, w., 19 : 17.
 11. s. of *Lābāshi*, 44 : 12.
 12. s. of *Nabū-ētir-naapshātī*, *hshaknu sha maktātu*, 5 : 4, R.
 13. s. of *Ninib-nādin*, w., 4 : 13 | 68 : 7 f. e. | 69 : 23 | 70 : 13 | 94 : R. | 94^a : 14, R. | 95 : 15, R. | 96 : 15, R. | 101 : 16 | 107 : 19.
 14. s. of *Nūr-tazkur-Bēl*, w., 47 : 18.
 15. s. of *Sīn ikšur*, w., 17 : 16.
 16. s. of *Sīn igihī*, sc., 61 : 13.
 17. s. of sc. and w., 3 : 24 | 91 : 10 (possibly identical with No. 16).
 18. f. of *Abdā'*, 45 : 5.
 19. f. of *Addanna*, 75 : 10, O. | 79 : 9, L. E. | 107 : 16.
 20. f. of *Ahē-iddina*, 39^a : 13.
 21. f. of *Ahushuua*, 73 : 14 | 87 : 15 | 97 : 13.
 22. f. of *Bēl-bullītsu* and *Nabū itanna*, 7 : 1.
 23. f. of *Bēl itanna*, 17 : 17 | 28^a : 11 | 42 : 9 | 87 : 13, 16.
 24. f. of *Ihē-zahadu*, 45 : 32 | 75 : 13.
 25. f. of *Lābāshī*, 77 : 10.
 26. f. of *Marduka*, 82 : 7.
 27. f. of *Nabū muballit*, 79 : 11, O. & L. E.
 28. f. of *Ninib-ahē-bullit*, 16 : 14 | 20 : 15 | 21 : 9.
 29. f. of *Ninib-gāmīl*, 85 : 19 | [86 : 17].
 30. f. of *Ninib-muballit*, 96 : 3.
 31. f. of *Ninib-nādin*, 64 : 11.
 32. f. of *Rāmmān-rāmmāni*, 35 : 2.
 33. in *ālu-Bit-Aplū*, 23 : 4.
 **Ap-pu-us-sa a* (Ar., ident. with *Ἰαπυσσάω*?, q. v.), f. of *Ilē-īdrī*, 69 : 21. Cf. *Ἰαπυσσάω*, *I Macc.* 2 : 5 ? N.
 **A qa-bi-ilī*, *Aq-qa-bi-ilī* (Ar., * אַבְיִלְיָהּ. Cf. Pa. אַבְיִלְיָהּ)
 1. s. of *Ahē-iddina*, w., 10 : 29.
 2. f. of *Ḫallū*, 109 : 1.
 **A qu-hu* (cf. He. אַקְוָהּ, cf. also *Iqūhu*)
 1. s. of *Ḫadanna*, 82 : 8.
 2. s. of *Zahūia*, 24 : 1, 3, 9, L. E. | 79 : 13, L. E. & O. (w.).
 **A-ra-bak* (Pc., *Ἀραβᾶκος*), f. of *Marduka*, 81 : 2.
Ar-bi-la-ai ('Man of Arbela'), s. of *Nādin*, w., 79 : 13.
Ardi-dA-di-e-shu, s. of *Amēl-Bēl*, 17^a : 3.
Ardi-Bau (*d Bābu*)
 1. f. of *Bēl-ētir*, 77 : 1, 5.
 2. f. of *Sīn-nādin-ahē(u)*, 22 : 18 | 68 : 4 f. e. | 73 : 17.
Ardi-Bēl (*d EN-LIL* and *dL*)
 1. s. of *Bēl-igīsha*, w., 56 : 15 | 84 : 13.
 2. s. of *Bēl-nāriia*, 56 : 5.
 3. s. of *Didē*, b. of *Shiriqtim*, 88 : 1.
 4. s. of *Iddina-Bēl*, w., 18 : 10 | 21 : 9 | 26 : 18.
 5. s. of *Ninib(?)-ētir*, 12 : 4.
 6. s. of *Nusku-ushabshi*, 48 : 35 (identical with No. 9).
 7. s. of *Pūhūuru*, 19 : 3, U. E.
 8. s. of *Shiriqtī-Ninib*, w., 4 : 11 | 19 : 14 | 27 : 10 | 28 : 11 | 34 : 21 | 35 : 27 | 40 : 16 | 44 : 22 | 45 : 31 | 48 : 23, L. E. | 52 : 15 | 52^a : 9 | 53 : 15, L. E. |

† Cf. *Addu-rē'u-ush-shu*.

55. R | 57. 14. L. E. | 59. [17. L. E.] | 70. 10. R. E. | 72. 10. L. E. | 74. 14. L. E. | 80. 11. L. E. | 89. 10. L. E. | 95. 14 | 96. 14 | 99. 11].
9. f. of *Bel kishir*, 43: 16 | 55. 24 | 73: 12 | 88. 21 | 104: 12 | [108: 11], and of his brother (55: 25) *Ninib nāsir*, 33: 11 | 37: 18 | 38. 18 | 41: 17 | 48: 35 | 49. 19 | 50. 19 | 51. 15 | 52. 18 | 52^a: 14 | 55. 25 | 60. 24 | 65. 29 | 67. 18 | 72. 16. Cf. No. 6.
10. f. of *Nergal nādīn ahu*, 68. 6 f. c. | 98. 12
- Ardi-Ekalla rabū*
1. s. of *Ninib-ūfir*, w., 22. 11 | 28. 12 | 33: 7 | 34. 22 | 35. 28 | 10. 17.
2. f. of *Ninib-ah-iddina*, 48: 32 | 51. 4 | 69: 19 | 84: 14.
- Ardi-Gaba* (dGaba or dME/ME)
1. s. of *Ninib nādīn*, 17^a: 18 | 91: 11 [94. 16:].
2. f. of *Hanāna*[†], 3: 7, [18].
3. f. of *Kidīn* and *Bel shum ibni*, 2: 5, 16 | 8. 7 | 91: 2.
4. f. of *Ninib-ah-iddina*, 3: 3.
5. f. of *Nūr nāti Bel*, 6: 12.
6. f. of *Nusku nādīn*, 6. 11 | 9: 18 | 11. 17 | 12: 16 | 11. 18 | 15: 21 | 17^a. 19 | 20. 17 | 23: 23 | 24. 15 | 25: 21 | 29: 29 | 30. 31 | 31. 26 | 45. 35 | 55: 26.
7. 107. 4.
- Ardi-ia* and *Ardi-iā*
1. s. of *Ballaṭā*, w., 9. 15 | 46. 12 | 47: 13.
2. s. of *Erba apla*, w., 43: 17.
3. s. of *Iblīna Bel*, w., 78. 8.
4. s. of *Mashallim-Bel*, 37. 3, 17.
5. s. of *Ninib-ah-iddina*, w., 88. 23 | 106. 14. L. E.
6. s. of *Siu-ūfir*, w., 47: 18.
7. s. of *Tūbū*, w., 48. 27 | 52. 17 | 52^a: 12 | 65: 26 | 67: 17 | 89: 13.
8. s. of *Ubar*, b. of *Lūbāshī*, w., 19. 18 | 26^a. 15 | 58. 12 | 69: 25.
9. f. of *Lūbāshī*, 51: 12.
10. f. of *Nusku-nādīn*, 13: 11.
11. *ahgal-la sha Erba*, 66: 6, 12, 15.
12. in *abaBīt-Ardīna*, 63. 2 | 94: 3, 6 | 107. 7.
- Ardi-dMal-las-sha* (dMal-lis-sha) and *Mal-lis-sha*, f. of *Balūtā*, 36: 14 | 37. 13 | 38. 13
- Ardi-Ninib* (dBAR)
1. s. of *Ninib muballit*, b. of *Ah-iddina*, w., 13. 10 | 41. 11 | 48. 23, R. E. | [55. 23] | 66^a: 17 | 88: 19.
2. s. of *Ritti* (or *Upahhūr?*) *Bel*, sc., 78: 12.
3. s. of *Silim ibni*, w., 2. 13 | 9: 17.
4. s. of *Shiriqtim*, w., 17: 16 | 62: 13 | 63: 16.
5. f. of *Ahushuua*, 62: 15.
6. f. of *Aplā*, 96: 3.
7. f. of *Attar a...*, 108. 14.
8. f. of *Erba Bel*, *Bel-ah-iddina* and *Nū'it-Ninib*, 21: 11 | 53. 3, 12.
9. f. of *Kina apla* and *Shum aklu*, 7^a. 10 | 8: 21.
10. f. of *Ninibai*, 49. 18 | 53: 18.
11. f. of *Ninib muballit*, 63: 7 | 94^a: 2.
12. f. of *Siu muballit*, 96: 2.
13. 11: 5.
- Ar-sha-am* and *Ar-sha-am-ur* (Old Pe. *Arshama*, *Ἀρσάμας* (Xenoph.), *Ἀρσάμας* (Herod.), m. of *Bel supū-mahur*, 1: 2, 6, 19. Cf. also the Babylonian patron, noun *Ar-sham ma-ai*, 74: 8.
- Ar-ta-a* (Pe., cf. *Arta* and *Ἀρταῦος* (Herod.), m. of *Zor-akin*, 6. 3, and of *Attarapata*, 6: 5.
- **Ar-ta-bar-ri*, *Ar-ta-am-ur-ra*, *Ar-ta-am-ur-ra* (Pe., = *Arta bara*, *Ἀρταζάριος*†).
1. s. of *Bel ibni*, 82: 16.
2. m. of *Iudih ilī*, 11: 7 | 15: 3, 11.
3. m. of *Isgū*, 13. 4 (Apparently Nos. 1-3 the same person)
- Ar-ta-ah-sha-ar* (Pe. *Arta-zsh-ara*, *Ἀρτα(α)ζάριος*, m. of *Iti-Bel abna*, 1: 3.
- Ar-tāh-sha-as-sa* = Artaxerxes I, King of Persia (Pe. *Arta-zsh-aθrū*, *Ἀρτα(α)ζέζρζης*), 1: 26, 33 | 2: 19 | 3^a: 15 | 4: 1, 16 | 5: 2, 15 | 6: 15 | 7: 27 | 8: 23 | 9. 3, 19 | 10: 28 | 11: 18 | 12: 2, 17 | 13: 3, 14 | 14. 3, 19 | 15: 22 | 16: 20 | 17: 21 | 17^a: 20 | 18. 16 | 19. 22 | 20. 18 | 21. 14 | 22. 19 | 23: 2, 24 | 24. 17 | 25: 23 | 26: 20 | 26^a: 19 | 27: 14 | 28: 17 | 28^a: 3, 18 | 29: 31 | 30: 33 | 32: 22 | 33: 2, 12 | 34: 27 | 35: 32 | 36: 18 | 37: 19 | 38: 19 | 39: 1, 12 | 40: 22 | 41: 18 | 43: 23 | 44: 3, [26] | 45: 36 | 46: 14 | 47: 22 | 48: 20, 36 | 49: 20 | 50: 6, 20 | 51: 16 | 52: 12, 19 | 52^a: 8, 15 | 53: 22 | 54: 16 | 55: 28 | 56: 20 | 57: 18 | 58: 20 | 60. 19, 25 | 61:

† According to Ktesias, Pers. 38, *Ἀρταζάριος* was the name of the half brother of Artaxerxes I, satrap of Babylon.

‡ “Kasawert” (from *Arta-zsh*, abbreviated from *Arta-zsh-aθrū* = *Ἀρταζέζρζης*), according to Justi, *Iranisches Namenbuch*, p. 31, b. N. regards this explanation as doubtful.

15 | 62 : 18 | 64 : 18 | 65 : 29 | 66 : 16 | 66^a : 4, 24 | 67 : 12, 19 | 68 : 2 f. c. | 69 : 27 | 71 : 11 | 72 : 7, 17 | 73 : 19 | 74 : 2, 19 | 75 : 2, 18 | 76 : 6, 15 | 77 : 3, 13 | 79 : 16 | 80 : 18 | 81 : 1, 14 | 82 : 29 | 84 : 16 | 85 : 27 | 86 : 25, 26 | 86^b : 35 | 87 : 17 | 88 : 25 | 89 : 18 | 90 : 10 | 91 : 14 | 92 : 17 | 93 : 19 | 94 : 18 | 94^a : 17 | 95 : 19 | 96 : 19 | 97 : 16 | 99 : 21 | 100 : 17 | 101 : 19 | 102 : 20 | 103 : 17 | 104 : 15 | 105 : 15 | 106 : 17 | 107 : 22 | 108 : 17 | 109 : 14.

Also written

- **Ar-láh-shá-as-su*, 3 : 27, or
- **Ar-láh-sha-as*, 42 : 14 | 63 : 19 | 83 : 3, [25], or
- **Ar-láh-sha-as-sish*, 60 : 16, or
- **Ar-láh-sha-as-si-ish*, 39^a : 16 | 70 : 2, 17, or
- **Ar-láh-sha-as-is-su*, 31 : 25, or
- **Ar-tak-sha-as-su*, 32^a : 16 | 78 : 11 | 98 : 15, or
- **Ar-tak-shat-su*, 59 : 4, 23.
- **Ar-ta-am-ma-ra (ra)* (Pe.), cf. *Artabarrí*,
- **Ar-ta-ri-(e)-nu(na)* (Pe.),
 1. f. of *Mānūshlánu*, 83 : 10, 15 | 84 : 4.
 2. m. of *Dalataní*, 72 : 11 R.; of *Lulaku*, 39 : 3; of *Rushanpāti*, 48 : 7; and of *Zitta Nabá*, 82 : 1, E. | 83 : 18 | 107 : 16. (Ident. with No. 1.)
- **As-pa'-da-as-ta'* (Pe., cf. Ἀσπαδάσ, Ἀσπαδάτης, אֲסַפְדָּתִי),
 - f. of *Bayá'a-mirri*, 106 : 4. *Spā-la*, "army" or *aspa* "horse." *Dasta zasta*, "hand" ? N.
- **As-ta-shi-har-ma'*, s. of *Haharda'*, w., 18 : 8.
- Ashur* (𐎠𐎺𐎠) *ah úldina* (He. אֲשֻׁרִי), *hmar hiti sha Bal-ihukash*, w., 1 : 30, R. E.
- Ashur* (𐎠𐎺𐎠) *nādin*, f. of *Bēl-zar-ibni*, 82 : 3.
- **At-ia-na'* (cf. Pa. names like אֲתֵינָה; אֲתֵינָה; אֲתֵינָה),
 - s. of *Bayamqam*, *halaiana sha mūt Tāmdīn*, 75 : 16, R. Perhaps = אֲתֵינָה + אֲתֵינָה, "Atē hat erhört." N.
- **At-ma-ga'* (12 : 12, R.), cf. *Hadhaga'* and *Adahaga'*.
- **At-ru-ma-nu'*, *Atu[rat(or ru)-ma nu']*, *Tu-ra-ma-na-* (Pe., Ἀδαρμαάνης, Ἀδαρμαάνης and Justi, *l. c.*, p. 502), f. of *Napenna'*, 18 : 11 | 28^a : 15 | 74 : 2.
- **At-ta-mar-ga'* (Pe. For the second element (*marga* = "meadow,"?) cf. Ἀρόργης), 32 : 3.

- **At-ta-ra-pa-ta* (Pe. Ἀταρπάτα, Ἀταρπάτης), *hala-shi-ia sha Artā*, 6 : 4
- **At-tár-a'*, . . . (Cf. Ph. אֲתָרָא and Assyr. *Atar-ila'*),
 - s. of *Arđi-Vinib*, w., 108 : 14.
- **At-tar-au-ri'* ("A is my light"), *hardu sha Bal-nādin-shuma*, 101 : 6.
- **Ba-ga-a* (Pe., abbreviated, cf. *Baγαῖος*), s. of *Ahru-tush*, 74 : 3.
- **Ba-ga-a-na'*, *Ba-ga'-i-na'* (Pe.)
 1. s. of *Zimaka'*, 76 : 3, 7, 0.
 2. f. of *Nidintam Bal* 76 : 2.
- **Ba-ga'-da-a-ta(tti)††* (Pe. Β(Μ)γαδάτης)
 1. s. of *Ka[ma]na'*, b. of *Tiridāta*, 74 : 7, 12.
 2. 18 : 2, 3.
 3. in *Bal-Baga'dati*, 65 : 3.
- **Ba-ga'-mah'* (Pe.), f. of . . . ih, 23 : 22.
- **Ba-ga'-mī-hi(cha)'* (For the second element of Ἰοπαόχαζος), *hastar har ri*, 50 : 1, 8, 10, R.
- **Ba-ga'-mī-i-ri*, *Ba-ga'-a-mir-ri* (Pe. **Baya-ētra' N.*)
 1. s. of *Aspa'dasta'*, 106 : 4, 9, R.
 2. s. of *Mitradātu* and of his wife *f Ekar belit*, 48 : 1, 13, 11, 16, 17, 19, 34, 37.
- **Ba-ga-pa-nu* (Pe. **Bayapana*, Μεγαπανας, †† f. of *Tira-kām*, 54 : 2.
- **Ba-ga-za-ush-tam* (Median = "Gottlich," Pe. **Bayadushla*, Μεγαδούστης), s. of *Parure*, *hshakun sha hūdabāt*, 76 : 11.
- **Ba-gi'o-shu* (Pe.), s. of *Kevrada'*, 106 : 2, 8, R.
- **Ba-gi-ia-a-na* (Pe., cf. *Ba-gi-ia-a-za*),
- **Ba-gi-ia-a-za* and *Ba-gi-ia-a-na* (11 : 10, mistake of sc., Pe.), s. of *Papaka*, m. of *Barnahtī*, 11 : 1, 3, 6, 7, 10.
- **Ba-ga-shu*ξ (Pe.), in *Hassu sha hBagashu*, 88 : 4
- Ba-la-ta-a*, *Balāta-a* (= *Balāta-ia* "O my life," cf. He. בַּלְטָא, if a Hebraized Bab. name), s. of *Arđi-Mulla'eshu*, w., 36 : 14 | 37 : 13 | 38 : 13 (cf. also *Ba-la-ta-a*).
- Ba-lat-su*, *Balāt-su*, in *āuBal Balātsu*, 36 : 6 | 66^b : 3.
- Ba-la-tu*, *Balātu*
 1. s. of *Addanna*, 32 : 1, 9 | 32^a : 8 | 60 : 20, R. (w.).
 2. s. of *Bal bāna*, w., 3^a : 10.

† Cf. Euting, *Epigraphische Miscellen* (Sitzungsberichte der Königl. Preuss. Akad., 1885), No. 18, No. 52.

‡ Cf. Vogué, *Inscriptions Sémitiques*, 30.

§ Cf. Sachau, *Palmyrenische Inschriften* (Z. D. M. G., Vol. 35), p. 739.

|| Levy, *Phoen. Studien*, 11, 38.

• Epon. 673.

†† Cf. Sargon, *Fast*, 49 (*Baydatti*).

‡‡ Cf. *Ma-ga-a-pa-na*, Strassmaier, *Cambyses* 316 : 3, 7, 11.

§§ Preceded by the det. *h*, which is probably a mistake for *u*. Concerning such mistakes, cf. Demuth in *B. A.*,

3. s. of *Bēlshunu*, w., 17^a: 15 | 48: 27 | 49: 16 | 50: 17 | 52: 17 | 52^a: 12 | 55: 24 | 65: 26 | 67: 17 | 86^a: 30 | 88: 23 | 89: 13 | [91: 11] | [99: 15] | 102: 18 | 106: 14, Lo. E.
4. s. of *In-ūlūl*, w., 67: 15.
5. s. of *Mardak-ēfir*, 92: 3.
6. s. of *Nūib-gāmil*, w., 86^a: 29.
7. s. of *Shamash-nādīn*, 17^a: 4.
8. s. of *Tiriūma*, w., 64: 12 | 75: 11.
9. f. of *Iddīna-Bēl*, 89: 14 | 91^a: 15 | 95: 16 | 96: 17 | 99: 17
10. f. of *Lābāshī*, 64: 17.
11. f. of *Mīnū-Bēl-dāna*, 48: 6.
- Bala-ta-a*, *Balāta-a*, s. of *Nūib-ahē ballīt*, w., 22: 15 | 31: 18.
- **Ba-na'-īlī* (cf. Sa. 𐎠𐎢𐎠𐎢, also He. 𐤁𐤍𐤁𐤀), f. of *Iadhiūma*, 25: 1 | 45: 1, L. E.
- Ba-u-erish*, ^d*Bau-a-ni-erish*, ^d*Ba-u-erish*
- f. of *Bēl-erush*, 10: 30.
 - f. of *Rībat*, 56: 17.
 - huir Nippur*, 48: 5
- Ba-ū-ia* (26: 15), *Ba-ū-i*† (48: 22), *Baū-ia* (or *ū*), *Bāū-a* (11: 11) (Cf. He. and Pa. | 𐎠𐎢𐎠𐎢)
- s. of *Amū-Natū*, 15: 3.
 - s. of *Barik-īlī*, w., 7: 20 | 26: 15 | 27: 10 | 29: 26 | 30: 28 | 48: 22, U. E.
 - s. of *Dammūq*, w., 87: 14
 - s. of *Lābāshī*, w., 11: 11, Lo. E. | 23: [17], R. E. | 27: 8 | 39: 8, L. E.
 - s. of *Nūib-ahē-iddīna*, w., 4: 12.
 - f. of *Mīnūma*, 45: 34.
 - bshakan sha Bēl-upal-ūšar u Ahūsheta*, 47: 11.
- Ba-ua-ua*
- s. of *Iddīna-Bēl*, w., 7^a: 7.
 - f. of *Bēl-ahē-iddīna*, 23: 19.
 - f. of *Bēl-nādīn-shūma* and *Addānu*, 70: 15.
- **Ba-qa-ua-qa-ua* (Ar.), f. of *Atīlana'*, 75: 11.
- **Ba-rik-Bēl* (cf. Pa. 𐎠𐎢𐎠𐎢𐎠𐎢), s. of *Nūib-erba*, 21: 4.
- **Ba-ri-ki*, *Ba-rik-ki* (cf. Pa. 𐎠𐎢𐎠𐎢. *Bapziçzts*)‡
- s. of *Iqisha-aplu*, w., 82: 24, U. E. | 83: 20.
 - s. of *Sha-idi-ahū*, w., 31: 20.
- **Ba-rik-īlī*, *Ba-ri-ki-īlī*, *Ba-rik-ki-īlī* (cf. He. 𐤁𐤍𐤁𐤀𐤀)
- s. of *hIkku*, f. of *Nādīn*, 73: 4.
 - f. of *Bāūia*, 7: 20 | 26: 15 | 27: 10 | 29: 26 | 30: 28 | 48: 22, U. E.
 - f. of *Bēl-ēfir* and *Zabūia*, 95: 2.
 - f. of *Rī-uanī*, 32: 16.
 - 23: 11.
 - in *āuYūpa sha Barikki-īlī*, 102: 6.
- **Ba-rik* (*Ba-ri-ki*)-*Shamshī* (^d*UDpl*)
- s. of *Bēl-nādīn*, b. of *Nūib-ēfir*, 7: 24.
 - f. of *hūduhu Nabū*, 82: 5.
 - f. of *Nūib-ēfir*, 8: 11 | 7^a: 2, 11.
 - hardu sha Bēl-nādīn-shūma*, 21: 3.
 - 44: 20.
- **B(P)ar-ua ah-ti'* (Ar. or P^o?), *hardu sha Bayūüz(u)u*, 11: 3, 7, 19.
- **Ba-si-shu-a-ua-ki*, s. of *Gamilla*, 31: 2, 27.
- Bau* (written ^d*Bahu*)-*iqisha(-shar)*, f. of *Aplā*, 40: 18 | 48: 28 | 57: 16 | 72: 13
- ^d*Ba-u-nādīn*, ^d*Babu-nādīn*
- f. of *Bēlshūna*, 7^a: 7.
 - f. of *Shahū-rabū-nādīn*, 108: 15.
- Ba-za-za*
- f. of *Yatīn*, 41: 2.
 - f. of *Nūib-ēfir*, 28^a: 10.
- Bēl-abu-ūšar*
- s. of *Amburu*, w., 16: 15.
 - s. of *Kīribti*, 89: 1, 9, R. E.
 - s. of *Nādīntum Bēl*, b. of *hī-Bit-īlī-nūrē*, 75: 5.
 - f. of *Aplā*, 82: 25.
 - f. of *Iddīna-Bēl*, 49: 15.
 - f. of *Mīnūmānī*, 14: 11.
 - f. of *Zabūā*, 32^a: 13.
 - hardu sha Rībat*, 90: 2, 4, R. E.
 - in *nūr-Bēl-abu-ūšar*, 65: 2, 14, [20], 22.
- Bēl-Ad-dan-ua-ballīt sa**, s. of *Adhanna*, b. of *Bēl-ēfir* and of *Bēl-ballītšu*, w., 79: 12, Lo. E.

† For *Baūi*(*e*) by the side of *Bāūia*, cf. *Ba-la-si-i* (Delitzsch, *Assyrisches Handwörterbuch*, p. 176^b), *Kab-ti-i* (Strassmaier, *Nabuchodonosor* 251: 9), *Ahu-ti-ti'* (*q. c.*), *Lu-aw-ni'* (*q. c.*), etc., and even *Kambuzi* (Strassmaier, *Cambyses* 85: 22 | 100: 2) and *Mari* (Pa. *Marja*). Cf. also *āuGalīia* and *āuGalā*.

‡ Cf. Vogué, *l. c.*, 34.

§ The Palmyrene form of the common Semitic god is *Bēl*. But he was also worshiped under the name of *Bēl*, *Bēlos*, cf. Waddington, *Inscriptions* 2606a). This latter cult was introduced from Babylonia. Cf. Baethgen, *l. c.*, p. 86.

|| Vogué, *l. c.*, 2.

* In the transliteration of *Bēl* the following rule has been observed: *Bēl* = *dEN*, *Bēl* = *dENLIL*, *Bēl* = *dL*.

*Bēl*²-*aḫ-iddīna*

1. s. of *Arđi-Niūib*, b. of *Erba-Bēl* and *Nū'id-Niūib*, 53: 12.
2. s. of *Bānūna*, w., 23: 19.
3. s. of *Bēl-maballit*, w., 33: 10 | 43: 19 | 69: 25 | 82: 27. (Ident. with No. 5, cf. Vol. X.)
4. s. of *Bēl-nū'id*, b. of *Eshē-šīr*, uncle of *Nidīn-tum-Bēl*, 57: 1, 12 | 64: 15 | 71: 7 | 76: 10 (w.).
5. s. of *Bēl-[maballit]*, b. of *Belshanna*, 41: 1, 8, 15.
6. s. of *Gaḫla'*, 33: 2, 4, O.
7. s. of *Niūib ibūi*, w., 70: 14.
8. s. of *Shamash-maballit*, w., 11: 14.
9. s. of *Zamama-irish*, b. of *Zamama nādīn*, 95: 3, L. E.
10. f. of *Ludaku*, 39: 3.
11. f. of *Niūib-aḫ-iddīna*, 71: 9.
12. f. of *Rikat (?)-īli* and *Shamshī-lindar*, 109: 2.
13. *ḫshaknu sha ḫshushannū a ḫmaktūta*, 23: [14], R.

Bēl (*Bēl*)-*aḫ-ūt-tan-na*, s. of *Bēlshanna*, w., 64: 12 | 74: 17 | [108: 12].

*Bēl*²-*aḫ-iddīna*

1. s. of *Bēlshanna*, w., 66: 10.
2. s. of *Nanū-nādīn*, w., 56: 15.

Bēl-a-nū (without det. *a*), s. of *Kidīn*, b. of *Shamash-shum-iqīsha*, 17: 3.

Bēl-*apal-iddīna*

1. s. of *Kāšir*, w., 44: 23.
2. *ḫarḫa sha Bēl-nādīn-shumna*, 65: 1, 22, R.

Bēl (*Bēl*)-*apal*-(*a*) and *TUR USII*-*uṣur*

1. s. of *Bēl-bullīṣa*, 46: 9 (w.) | 47: 1, 3, 5, 24.
2. s. of *Bēl-irish*, *ḫshaknu sha ḫshushannū sha ḫna-shūka*, 107: 9, L. E.
3. f. of *Niūib-nū'id*, 44: 4.

Bēl-a-su-ū-a

1. s. of *Nabū-aḫ-uttanna*, w., 36: 13 | 37: 12 | 38: 12.
2. f. of *Bēl-ibūi*, 67: 13.

Bēl-ūtīr(-ir), † s. of *Nabū-nādīn*, 82: 7.

Bēl-ba-a-ku-pi-tū (cf. *Iti-baku-ūa*, Strassm., *Cyren* 313: 15) †, *ḫarḫa sha Bēl-nādīn-shumna*, 30: 1, 35.

*Bēl*²-*balūt-su-iqbī*, f. of *Aplū*, 32: 18 | 34: 22 | 35: 27 | 44: 23 | 45: 32 | 48: 26, R. E. | 49: 14 | 51: 11 | 59: 20, L. E. | 65: 25 | 67: 16 | 69: 16, Lo. E. | 72: 10, U. E. | 73: 11 | 86^a: R. | 88: 22 | 96: 15 | 99: 14 | 102: R.

Bēl-balūta-it-tan-na, f. of *JEkar-helit*, 48: 37.

**Bēl-ba-na* (Ar. 82272)

1. f. of *Balūta*, 3^a: 10.
2. f. of *Erbū*, 13: 2.
3. f. of *Erba-Bēl*, 22: 13 | 28: 12 | 35: 28 | 48: 27, U. E. | 49: 15 | 50: 16 | 52: 16 | 52^a: 12 | 59: 20 | [60: 22] | 66^a: 19 | 69: 17, U. E. | 70: 11 | 72: 12, Lo. E. | 75: 13 | 77: 10 | 80: 13, Lo. E. & R. | 81: 10 | 83: 22 | 86^a: 29 | 88: 21 | 89: 11 | 97: 12 | 100: 12 | 102: 17 | 103: 13 | 105: 11 | 106: 11, U. E.

**Bēl-ba-rak-ki* (cf. Pa. *Boλξάρακαξ*), s. of *Bēl-uttanna*, b. of *Marduk-ētir*, 32^a: 3, 7.

Bēl (*Bēl*)-*būl-liṭ* (*bullit*)-*su*

1. s. of *A(?)da-manāzta*, *ḫastarbari*, *ḫshaknu sha ḫba-na-i-ku-na*, 102: 7, 9, 12, O., Lo. E. & R.
2. s. of *Addanna*, b. of *Bēl-Addannan-bullīṣa* and *Bēl-ētir*, w., 79: 12, U. E.
3. s. of *Aḫushanna*, w., 98: 13.
4. s. of *Aplū*, b. of *Nabū-[it-tan-]na*, 7: 1, L. E.
5. s. of *Bēl-it-tan-na*, w., 75: 14.
6. s. of *Kiribti*, b. of *Sha-Nabū-shū*, 36: 2, L. E.

† *DIR* (-ir). Cf. *Nabū-at-ri-īlūi*, II R., 64: 53a.

‡ Cf. *Bo-ku-ū-a*, Strassmaier, *Cambyses*, 84: 16, and such names as *Bēl-pat-ta-na*, "B. is protector;" *Bēl-e-di-pūtū* (or with the nominative ending *a* attached to the name, which is regarded as a compound substantive = *Bēl-ēdi-pūtū*), "B. protect the only (child)." That the meaning of the root 𐎠𐎢, left untranslated by Delitzsch (*Assyrisches Handwörterbuch*, p. 553 b) is "to strengthen, support, protect," becomes certain from the parallelism of *an-pa-ta-an-a* (I pers. plur. Praes. II) with *an-da-na-na* (55: 17). The Hebrew word 𐤏𐤍𐤏 denotes the threshold as "the place of protection," according to the widely prevailing idea of the sacred character of the threshold in the ancient world. The protecting power of the snake (𐎠𐎢 "protector") and its close relation to the threshold are equally well known. Cf., e. g., the snake surrounding the opening of the marble vase from Sidon preserved in the Royal Museum of Berlin (cf. Pietschmann, *Geschichte der Phönizier*, p. 225); the large snake usually carved upon the boundary stones of Babylonia; the enormous snakes of bronze (*širraḫshū*) set up by Nebuchadrezzar II *ina sippū abullē*, "at the thresholds of the gates" of Babylon, etc., etc. According to Hommel's doubtless correct theory (in Trumbull's book, quoted below, p. 314), the Assyrian word *sappū*, "to pray," itself is a verb, denomin. from *sippū*, "threshold." Cf. on the whole question the work of H. Clay Trumbull, *The Threshold Covenant*.

§ Cf. Vogüé, *l. c.*, 35. The Babyl. ideogr. is perhaps to be read *Bol*, cf. Hilprecht, *Assyriaca*, p. 78, note 2.

7. s. of *Nabû-it[-tan-uu]*, b. of *Nabû-nâdin*, 3 : 1.
 8. f. of *Bel-apal-usur*, 46 : 9 | 47 : 2, 5.
 9. f. of *Bel-dana*, 1 : 28 | 92 : 13 | 98 : 10.
 10. f. of *Bel-erish*, 107 : 17.
 11. f. of *Bel-ittanna*, 48 : 33 | 50 : 18 | 51 : 14 | 60 : 23 | 86^a : R. | 88 : 23 | 90 : 6 | 92 : 12 | 98 : 11. Probably ident. with No. 9.
 12. f. of *Ribât*, 91 : 2.
 13. f. of *Shadû-rabû-shûzib*, 84 : 6.
- Bel(Bil^b)-da-uu* (cf. also *Mînu Bel-dana*)
1. s. of *Bel-bullîsa*, probably b. of *Bel-ittanna* (cf. 92 : 12, 13), w., 1 : 28. L. E. | 92 : 12 | 98 : 10.
 2. s. of *Idlîna Ashur*, w., 85 : 25.
- Bel-dan-uu*, s. of *Ahu-erba*, w., 109 : 11.
- Bel^b epush(-ash)*
1. s. of *Banna-erish*, w., 10 : 30.
 2. s. of *Nînîb-êr*, w., 61 : 9.
- Bel-erba*
1. s. of *Nabû-er'ûshana*, 79 : 11.
 2. f. of *Ribât*, 43 : 2.
- Bel-erish*
1. s. of *Addanna*, w., 8 : 19.
 2. s. of *Adda-er'ûsha*, *halâtanu sha wata Tâandîni*, 75 : 16, R.
 3. s. of *Bel-bullîsa*, w., 107 : 17.
 4. s. of *Nîdîntum Bel*, *barûa sha Addanna*, 60 : 1, 12, 16, L. E.
 5. s. of *Tabuca*, f. of *Uashdai*, *hshakua sha hsha shauu sha hkiçikati*, 12 : 5, 8, 10, R.
 6. s. of *Zumba*, w., 75 : 11, L. E.
 7. f. of *Bel-apal-usur*, 107 : 9.
 8. f. of *Uumarhâ*, 81 : 3.
- Bel-erî-er* (102 : 16, Lo. E.), *Bel-êr* (SHUR)
1. s. of *Addanna*, b. of *Bel-Addanna-bullîsa* and *Bel-bullîsa*, w., 79 : 12, R.
 2. s. of *Ardi-Bau*, *hšarai*, 77 : [1], 5.
 3. s. of *Barîki-ili*, b. of *Zabîliia*, 95 : 2, L. E.
 4. s. of *hadarai-ili*, w., 36 : 12 | 37 : 11 | 38 : 11.
 5. s. of *Kalla'lahû(?)*, 12 : 3.
 6. s. of *Lîdîia*, b. of *Galaban*, w., 7 : 22.
 7. s. of *Nînîb-nâdin*, 19 : 2, U. E.
 8. s. of *Qarhâ*, w., 15 : 18.
 9. s. of *Shara'a-ili bustarbari*, w., 102 : 16, Lo. E.
 10. f. of *Nabû-ah-iddîna*, 85 : 18 | 86 : 17.
 11. f. of *Shamshî-nadari*, 93 : 4.
 12. f. of *Zîmna*, 50 : 14.
 13. 79 : 2.
- Bel-er-ru*
1. f. of *Shamash-nâdin*, 73 : 6.
 2. 70 : 3.
- Bel(Bil^b?)ha-tin* (abbr. *Ha-tin*, Const. Ni. 525 : 2)
1. s. of *Murashû*, 2 : 6, 9 | 3 : 4, 10, [14] | 5 : 6 | 12 : 6, and f. of *Rinûit-Nînîb*, 46 : 5 | 47 : 7 | 48 : 24, U. E.
 2. f. of *Shadû-rabû-shûzib*, 86 : 8.
- Beli* [iû?], f. of *Zabîliia*, 92 : 3.
- Bel-ibûi*†
1. s. of *Bel-ûshû*, w., 67 : 13.
 2. s. of *Nîdîni*, 42 : 7.
 3. s. of, w., 31 : 17.
 4. f. of *Artaumara*, 82 : 16, and of *Shatabarzanu*, 83 : 19, L. E. & R.
 5. f. of *Ellita-Nana*, 85 : 9.
 6. f. of *Mardak-nâdin-shama*, 72 : 3, R.
- Bel-iba-ka-ash*, *bustarbari*, m. of *Nabu-nâdin*, 1 : 29, and of *Ashur-ah-iddîna*, 1 : 30.
- Bel-iq-bi*, f. of *Iqisha-apla*, 8 : 5 | 9 : 2.
- Bel^b ? iqishat-sha*
1. s. of *Baltu*, 37 : 1.
 2. s. of *Shamash-balaṣa-iqbî*, w., 19 : 18.
 3. s. of *Ubar*, w., 46 : 11 | 47 : 16.
 4. f. of *Ardi-Bel*, 56 : 15 | 84 : 13.
 5. f. of *Kîdîni*, 7^a : 10 : 8 : 20.
 6. f. of *Nînîb-nûsir*, 17^a : 1.
- Bel(Bil^b?)it-tan-uu*
1. s. of *Abu-al-ili*, b. of *Bel-nûsir* and *Mardak*, 49 : 1, R.
 2. s. of *Apla*, w., 17 : 17 | 28^a : 11 | 42 : 8 | 87 : 13, 16 (sc.).
 3. s. of *Bel-bullîsa*, w., 48 : 33 | 50 : 18 | 51 : 14 | 60 : 23 | 86^a : R. | 88 : 22 | 90 : 6 | 92 : 12 | 98 : 11. Possibly b. of *Bel-dana* (98 : 10).
 4. s. of *Bel-ittanna*, b. of *Bibû*, 100 : 3.
 5. s. of *Bel-tazkurshu*, *hpaqudu sha Nîppur*, w., 5 : 9 | 9 : 13.
 6. s. of *Ishalakahatû(?)*, w., 18 : 13.
 7. s. of *Lamassa(?)-nâdin*, w., 68 : 5 f. e. | 69 : 24 | 86^a : 32 | 106 : 13.
 8. s. of *Lîblat*, 56 : 4 | 66 : 9.
 9. s. of *Lu-iddîa*, w., 82 : 25.
 10. s. of *Nabu-tarîs*, 12 : 15.
 11. s. of *Nînîb-nâdin*, w., 13 : 10.
 12. s. of *Ribât*, 60 : 23.
 13. s. of *Sham-iddîna*, w., 2 : 11.
 14. s. of *Ushtabanna*, 74 : 5.

† K.M.K. cf. *Bel-ibûi* (Strassmaier, *Cyros* 331 : 7; Peiser, *Babyl. Verträge*, 69 : 10).

15. s. of (?) *Zabdiā*, 69 : 3, 6.
16. f. of *Bēl-barakki* and *Marduk-šīr*, 32^o : 4, L. E.
17. f. of *Bēl-bullīṣa*, 75 : 11.
18. f. of *Bēl-shūna*, 7^o : 11.
19. f. of *Bībā* and *Bēl-itānuu*, 100 : 2.
20. f. of *Ḥanānū*, 8 : 17.
21. f. of *Shadū-rabū-šīr*, 68 : 3.
22. *ḥdāina sha nānušū*, 1 : 27, L. E.

Bēl-itī-uu, cf. *Bēl-da-uu*.

Bēl-kūšīr

1. s. of *Rimūt*, w., 61 : 12.
2. f. of *Danuā*, 78 : 7.

Bēl-kī-uu, f. of *Ainā*, 75 : 4.

Bēl^o2 kī-šīr

1. s. of *Arđi-Bēl*, b. of *Ninīb-nāšīr*, w., 43 : 16 | 55 : 24 | 73 : 12 | 88 : 20 | 104 : 11 | 108 : 11.
2. f. of *Ninīb-nādīn*, 31 : 23 | [39^o : 15] | 42 : 10 | 70 : 16.

Bēl^o2-maballīṭ(-īṭ)

1. s. of *Aḫ-ēvīsh*, w., 28^o : 12.
2. s. of *Aḫ-shūnuu*, w., 64 : 14 | 73 : 12 | 87 : 14 | 92 : 15 | 93 : 16.
3. s. of *Bēl-shūnuu*, *UD.SAR.SHE.GA.* w., 83 : 17, R. | 84 : 10, L. E.
4. s. of *Lābāshī*, 37 : 2, 15.
5. s. of *Zer-kittī-lišīr*, sc., 7 : 26 | 17 : 19 | 26 : 19 | 27 : 13.
6. f. of *Aḫ-iddīna*, 19 : 17.
7. f. of *Aḫ-ī-uu*, 54 : 13.
8. f. of *Bēl-aḫ-iddīna* and *Bēl-shūnuu* 33 : 10 | [41 : 1] | 43 : 20 | 69 : 25 | 82 : 27.
9. f. of *Bēl-nādīn* and *Shullammā*, 32 : 20 | 48 : 31 | 51 : 3 | 53 : 19 | 84 : 14.
10. f. of *Bullafā*, 22 : 16.
11. f. of *Mardaka*, 82 : 8.

Bēl^o2-mukīn-aplu

1. s. of *Kūšīr*, w., 74 : 16 | 80 : 13 | 82 : 26 | [83 : 23] | 87 : 12 | 88 : 22 | 96 : 16 | 99 : 16 | 107 : 19, R. E.
2. s. of *Nāšīr*, w., 57 : 15.
3. s. of *Ninīb-nāšīr*, w., 96 : 17 | [99 : 16].
4. f. of *Ubar*, 42 : 12 | 66 : 14 | 69 : 19.

Bēl^o-nu-shē-zib-aḫū, s. of *Bal[luṭā]*, w., 44 : 21.

Bēl^o-nu-tak-kil-[lu], f. of *Gula-shūm-lišīr*, 53 : 17

Bēl^o2-nā'id

1. f. of *Addānuu*, 73 : 14.
2. f. of *Bēl-aḫ-iddīna*, 57 : 1 | 64 : 15 | 71 : 7 | 76 : 10.

3. f. of *Kidū*, 32 : 18.

4. f. of *Kīnu-aplu*, 4 : 13 | 22 : 15 | [23 : 19] | 28 : 13 | 33 : 8 | 35 : 30.

Bēl(Bēl) na dīn(nādīn = M)

1. s. of *Aḫ-iddīna*, b. of *Lābāshī*, 10 : 3, 31.
2. s. of *Bēl-maballīṭ*, b. of *Shullammā*, *hpaqud labi Sharra GFD SI DI*, 51 : 3, 8, and w. in 32 : 11 | 48 : 30 | 53 : 19 | 84 : 13.
3. s. of *iddīna-aplu*, 20 : 14.
4. s. of *Kalīnu*, w., 28^o : 13.
5. s. of *Kūšār-aplu*, w., 46 : 10.
6. s. of *Marashū*, 19 : 12, abbreviated from *Bēl-nādīn-shūnuu*, *q. r.*
7. s. of *Nabū-īdanū*, *hmar bati sha Baya'miḫa'*, 50 : 7, R.
8. s. of *Nabū-kūšarshu*, w., 10 : 23.
9. s. of *Rimūt*, 31 : 2, 12, 15, 26.
10. s. of *Sharkī'(?)*, w., 14 : 16.
11. s. of *Shūm-iddīna*, w., 99 : 18.
12. s. of *Ubar*, w., 61 : 11.
13. s. of . . . , 27 : 2.
14. f. of *Bēl-nāšīr*, 16 : 14.
15. f. of *Bēl-shūnuu*, 31 : 19.
16. f. of *Ninīb-gānūl*, 16 : 18.
17. f. of *Ninīb-maballīṭ*, 10 : 23 | 51 : 11.
18. f. of *Shū-Nabū-shū*, 12 : 15.
19. f. of *Shūm-iddīna*, 10 : 25.
20. 107 : 2.

Bēl^o2-nādīn-shūnuu

1. s. of *Addānuu*, w., 59 : 22, R. E. | 70 : 10 | 74 : 15, U. E. | 76 : 9, L. E. | 77 : 8 | 80 : 11, U. E. | 86^o : 31, L. E. | 106 : 13, L. E. | 107 : 18, U. E.
2. s. of *Bānūnu*, b. of *Addānuu*, w., 70 : 14.
3. s. of *Marashū*, 3^o : 3, 4 | 4 : 1 | 6 : 1 | 7 : 4, 13 | 7^o : 3, 5 | 8 : 11, 16 | 9 : 1, 5, 8, 10 | 10 : 6 | 11 : 4, 8, 10 | 12 : 9, 11 | 13 : 5 | 14 : 3, 8 | 15 : 6, 12, 16 | 16 : 2, 8, 11 | 17 : 1, 5, 9, 10 | 17^o : 2, 7, 12, 14 | 18 : 5 | 19 : 1, 7, 12 (without *shūnuu*) | 20 : 2, 3, 8 | 21 : 2, 4 | 22 : 1, 5, 9, 10 | 23 : 13, 15 | 24 : 1, 9 | 25 : 2, 7, 13 | 26 : 1, 2, 9, 11, 12, 14 | 26^o : 2 (id. with No. 7), 5, 9, 10 | 27 : [1], 4 | 28 : 6, 9 | 28^o : 6, 8 | 29 : 1, 2, 16, 22 | 30 : 1, 2, 17, 24 | 31 : 1, 5, 9, 11 | 32 : 5, 7, 11, 13 | 32^o : 1, 5, 9 | 33 : 3, 5 | 34 : 2, 10, 18 | 35 : 1, 15, 23 | 36 : 1, 6, 9 | 37 : 1, 5, 8 | 38 : 1, 5, 8 | 39 : 4 | 39^o : 3, 5 | 40 : 2, 8, 11, 12 | 41 : 2, 9 | 44 : 15, 18, 21 | 45 : 7, 15, 18 | 48 : 1, 9, 13, 14, 16, 18, 19.

† Cf. Strassmaier, *Cambyses* 303 : 14 (*Marduk-nu-bal-līṭ*).

‡ Cf. *Ninīb-na-dīn-shūnuu*.

- 21 | 49: 2, 5, 8 | 50: 6, 8, 12 | 51: 1, 2 | 52: 1, 7, 12 | 52^a: 1, 5 | 53: 2 | 55: 1, 15 | 56: 1, 7 | 57: 2, 7, 13 | 58: 1, 7 | 59: 7, 9, 16 | 60: 2, 11 | 62: 4, 8 | 63: 3 | 64: 1, 5 | 65: 1, 7, 12, R. | 66: 2 | 66^a: 5, 8, 12, 14 | 67: 1, 6 | 68: 2 | 69: 2, 5, 8, 10, 13 | 70: 8 | 71: 3, 4 (*L.* = *Bel* omitted) | 72: 4, 8 | 74: 9, 13 | 75: 7, 9 | 76: 4, 8 | 77: 4, 6 | 79: 9, 10 | 80: 4, 9 | 81: 5, 8 | 82: 11, 14, 20 | 83: 10, 15 | 84: 3 | 85: 2 | 86: 2 | 86^a: 1, 16 | 88: 2, 10, 16 | 89: 1, 5, 8 | 91: 1, 4, 7, 8 | 93: 2, 6, 10, 12 | 94: 1, 6, 9, 10 | 94^a: 1, 5, 7, 8 | 95: 1, 6, 8, 10 | 96: 1, 6, 9 | 97: 1, 4, 7, 8 | 98: 1, 4, 6, 7 | 99: 3, 4, 13 | 100: 1, 4, 7, 9 | 102: 10, 13 | 103: 1, 4, 7, 9 | 104: 1, 5, 7 | 105: 1, 5, 7, 9 | 106: 6, 9 | 107: 11, 12, 14.
4. s. of *Ninib-erba*, b. of *Ninib-nadin* (45: 30), w., 13: 9 | 45: 31 | 48: 22, Lo. E. | 49: 13 | [50: 14] | 70: 12 | 72: 15, U. E. | 74: 14, R. | 82: 23, Lo. E. | 83: Lo. E.
5. s. of *Taddannu*, sc., 13: 12.
6. s. of . . . -*Bel*, b. of *Shum-iddina* and *Ribât*, 7: 2, L. E.
7. f. of *Murashû*, [26^a: 2] | 101: 5, 7, Iden. with No. 3.
8. f. of *Ninib-abu-usur*, 74: 18 | 76: 14 | 77: 12 | 80: 17 | 83: 24 | 84: 15 | 102: 19 | 106: 16.
- Bel-na-šir* (*nāšir* = *PAIP*)
1. s. of *Ahu-ulidi*, b. of *Bel-ittannu* and *Marduk*, 19: 1.
2. s. of *Bel* [*nadin*], w., 16: 14.
3. s. of *Bel-ushezib*, 7: 4, 13 | 24: 13 (w.).
4. f. of *Nabû-usurshu*, 80: 15.
- Bel-nūri-ia*, f. of *Ardi-Bel*, 56: 5.
- Bel-sa-pi-e* (*SIGISHIÉ?*)-*nu-hur*
1. *hupqda sha Arsham*, 1: 1, 15, 23.
2. *hardu u hupqda sha Bel-nadin-shumu*, 99: 5, 13 (apparently identical with No. 1).
- Bel²-shum-ibni*
1. s. of *Ardi-Gala*, b. of *Kidin*, w., 2: 4, 15 | 94: 2, L. E.
2. f. of *Ninib-ah-iddina*, 7: 21 | 7^a: 9 | 9: 15 | 11: 14 | 17^a: 16 | 41: 14 | 76: 10 | 86^a: 30.
3. f. of *Ninib-nadin*, 68: 7 f. c.
4. 8: 6.
- Bel²-shum-imbî* (= *ibbi*, 821), s. of *Kidin*, w., 83: 23.
- Bel²-shum-akin*, f. of *Nū'ūd-Ninib*, 48: 24 | 52: 15 | 52^a: 11 | 59: 19 | 60: 22 | 69: 16.
- Bel* (*A**Bel*, 10: 2)-*shu-nu*
1. s. of *Aḡushunu*, w., 92: 14 | 93: 14 | 97: 13 | 100: 13.
2. s. of *Bau-nadin*, w., 7^a: 6.
3. s. of *Bel-ittannu*, w., 7^a: 11.
4. s. of *Bel*-[*nuballit*], b. of *Bel-ah-iddina*, 41: 1, 8, 15.
5. s. of *Bel-nadin*, w., 31: 19.
6. s. of *Erba-Bel*, w., 109: 11.
7. s. of *Iddina-aplu*, b. of *Zabidā*, 10: 2.
8. s. of *Iddina-Nabū*, 79: 5.
9. s. of *Mannu-akī-Nauā*, w., 36: 15.
10. s. of *Ninib-ah-iballit*, w., 6: 12.
11. s. of *Ninib-nāšir*, w. & sc., 51: 12 | 65: 25 | 67: 16 | 69: 26 | 75: 15 | 94^a: 13 | 99: 15 | 103: 12.
12. s. of *Pahhuru*, w., 6: 11.
13. s. of *Shu-pi-kalbi*, w., 7: 23.
14. s. of *Shiriqtin*, 78: 10.
15. f. of *Addannu*, 46: 9 | 47: 16 | 86^a: 33.
16. f. of *Aplā*, 68: 5 f. c.
17. f. of *Balāṭa*, 17^a: 15 | 48: 27 | 49: 16 | 50: 17 | 52: 17 | 52^a: 12 | 55: 24 | 65: 26 | 67: 17 | 86^a: 30 | 88: 23 | 89: 13 | [91: 12?] | [99: 16] | 102: 18 | 106: 14.
18. f. of *Bel-ah-ittannu*, 64: 13 | 74: 17 | 108: 12.
19. f. of *Bel-ah-iddina*, 66: 10.
20. f. of *Bel-nuballit*, 83: 17 | 84: 10, L. E.
21. f. of *Ḥannū*, 87: 1.
22. f. of *Iddina-aplu*, 76: 13.
23. f. of *Iddina-Bel*, 61: 2 | 78: 2.
24. f. of *Marduk-zir-ibni*, 84: 12, U. E.
25. f. of *Ninib-šir*, 21: 8.
26. f. of *Nissahar-Bel*, 9: 16.
27. f. of *Rimūt*, 58: 13.
28. f. of *Shumshī-tindar*, 94: 3.
29. f. of *Shum-iddina*, 94^a: R. | 99: 19, R.
30. *hardu sha Addannu*, 39: 9 | 64: 6.
- Bel²-su-tum-tum* (= *ṣulātum*).
1. s. of *Aḡ-iddina*, w., 2: 14.
2. 44: 6.
- Bel-tash-me-a-ri-ih-tū* ("O B., thou hast granted the desire"), s. of *Napishtim*, w., 78: 11.
- Bel²-taz-kur-shu* ("O B., thou hast called him"), f. of *Bel-ittannu*, 5: 10 | 9: 14.
- Bel-tumcu-usur*, cf. *Bel-abu-usur*, No. 7.
- Bel-šī-pah-ḥir*, f. of *Kinūnāi*, 37: 3.
- Bel-šur-shu*, *hshaknu sha hki-zupl*, *hardu sha Addannu* 39^a: 2, O.
- Bel-š-shal-lim* (*lim*, *nshallim* = *GI*)
1. s. of *Ina-šillu-Esagila* (= *Šillai*), b. of *Ea-bullit-su*, w., 80: 12, Lo. E. | 83: 21.
2. f. of *Ile'i-bulluṭa-Bel-māti*, 85: 24 | 86: 21.

† Cf. also *Tuz-kur-shu*.

Bêl-â-shu-zib

1. s. of *Bêlît-taslim*, 85 : 3 | 86 : 20.
2. f. of *Bêl-nâşûr*, [7 : 4], 24 : 14.

Bêl-zêr-ibni

1. s. of *Ashur-nâdin*, 82 : 3.
2. f. of *Zabûia*, 68 : 8 f. e. | 72 : 14 | 80 : 15.
3. 23 : 6.

Bêl-zêr-iddina, s. of *Ishi-Shadû-rabû*, 3^a : 5, L. E.*Bêl²*, . . . , s. of *Sîlim-îlâni*, w., 43 : 18.*Bêlît-êfir*, s. of *Ishtar-ittia*, 63 : 4.*Bêlît-nâdin*, f. of *Ninib-êfir* and *Barik-Shamshî*, 7 : 25.*Bêlît-nshabshî(shî)*, s. of *Gashûr*, sc., 85 : 26 | 86 : 24.*Bêlît-taslim*, f. of *Bêl-ashî-zib*, 85 : 4 | 86 : 20 (w.).*Bî-ba*, *Bî-ba-a* (cf. Bi, 22)

1. s. of *Bêl-ittanna*, b. of *Bêl-ittanna*, 100 : 2.
2. s. of *Ea-nâdin*, b. of *Nabû-ittanna*, w., 65 : 24 | 67 : 14.
3. 70 : 3.

Bî-ba-ur, f. of *Nadab(?)shunu* and *Ninib-ibni*, 7 : 2.*Bî-ba-sha*, cf. *Shar-iyisha*.*Bî-ik-ka-û-a*, f. of *Limadush*, *hûâr bitî sha Ninib-a pahhûr*, 14 : 12.**Bî-ru-ut'*, s. of *Shara'a-du*, w., 7 : 23.**Bî-ša-a* (cf. Bi, 22)

1. s. of *Abûia*, w., 32^a : 10.
2. s. of *Iushdai*, *hptipalaya*, 15 : 4, 8, 16, L. E.

Bî-it-ta' (cf. Pa, 22) , cf. also *Ina-bit-ta-a*, f. of *Ajdû*, 76 : 3.*Bîl-la-û-a*, *Bîl-ta-a*, (37 : 4)

1. s. of *Bêl-nuballû*, w., 22 : 16.
2. f. of *Alû-iddina*, 14 : 16 | 17^a : 17.
3. f. of *Ardûa*, 9 : 16 | 46 : 12 | 47 : 11.
4. f. of *Bêl-iyisha*, 37 : 4.
5. f. of *Bêl-mushî-zib-ahû(?)*, 44 : 24.
6. f. of *Nâdin*, 5 : 11.
7. f. of . . . , *hpa[qud] sha aballa rabû*, 86^a : 31.

d Bu-ne-ne-ibni

1. s. of *Nabû-ittanna*, w., 12 : 11.
2. f. of *Nidintum-Shamash*, 18 : 14 | 19 : 20 | 21 : 12 | 26^a : 17 | 28^a : 16.
3. f. of *Shamash-balûtsu-ubû*, 1 : 14 | 5 : 13.
4. f. of *Shamash-nâdin-zêra*, 35 : 31 | 40 : 20 | 53 : 21 | 55 : 27 | 56 : 18 | 58 : 18.

5. f. of *Ubur*, 24 : 11 | 49 : 12 | 75 : 12 | 79 : 11, U. E. | 95 : 14, R. | 103 : 11 | 104 : 11 | 105 : 11 | 107 : 17.

Bushî (NIG G.1)-Bêl², f. of *Ninib-ah-iddina* and *f. Amut-Bêl*, 6 : 10 | 26^a : 16 | 53 : 11, 13.**Bu* . . . , s. of *Uskadura*, 74 : 4.**D** *dâ-dia*

1. s. of *Milû-tarûbî*, 42 : 2, O.
2. f. of *Addanna*, 46 : 11.
3. f. of *Nidintum*, 15 : 19.

d Daian-ah-iddina, f. of *Zêr-akûn*, 6 : 3.*Da-la-ta-ûi'*

1. s. of *Ninib-êfir*, *harda sha Artaxerxe*, w., 72 : 11, R.
2. s. of *Sha-pû-kalbi*, 38 : 2, 15.

Dannî(e, a)-aš

1. s. of *Bêl-kâgir*, w., 78 : 7.
2. s. of *Iddina-apla*, w., 17 : 15 | 17^a : 18 | 21 : 8 | 25 : 18 | 45 : 34 | 48 : 28 | 49 : 16 | 50 : 17 | 51 : 13 | 52 : 16 | 55 : 25 | 65 : 26 | 69 : 18 | 70 : 13 | 74 : 15, Lo. E. | 75 : 12 | 77 : 9 | 80 : 14, R. | 83 : 22, L. E. & R. | 88 : 23 | 89 : 14 | 92 : R. E. | 93 : 14 | 98 : 10, U. E. | 100 : 13 | 101 : 15 | 102 : 17, L. E. | 103 : 14 | 106 : 12 | 107 : 19, Lo. E.
3. s. of *Liqû(?)-ahûa*, 82 : 9.
4. s. of *Nâdin*, sc. & w., 7^a : 12 | 11 : 12 | 81 : 9 | 86^a : 27.
5. s. of *Sham-akûn*, w., 82 : 24 | 89 : 15 | 92 : 13 | 108 : 11.
6. f. of *Ninib-êfir*, 85 : 3 | 86 : 3.
7. f. of *Shamsh-ladinûi*, 56 : 4.

Dau-na at-Bêl, s. of *Iddina-Bêl*, 23 : 7.*Dau-na-Nergal*, f. of *Ninib-êfir*, 35 : [3] (cf. li 19).**Dau-ur-mu-ak-Ea'* (Pe, *Davuckhû*), f. of *Patish-ta-na'*, 74 : 6.*Dî-dî-a*, f. of *Ardî-Bêl* and *Shirîqtûm*, 88 : 1, 3.*Dî-ki*, cf. *Shulam Bâbilû*.*Dî(?)-gir(?)-dî(?)-ta-an-na*, *Dî(?)-gir(?)-an-na*, f. of *Iddina-Shadû-rabû*, 85 : 5 | 86 : 23.*Dî-û-dî-ûq*, f. of *Nâdin* and *Remut-Bêl*, 22 : 17 | 26^a : 3.**Dî-za-ka'*, 47 : 2.*Du-um-muq*

1. f. of *Ubi-apla*, 87 : 15.
2. f. of *Ninib-gûmil*, 91 : 13 | 101 : 14 | 105 : 14.

**Du-ur-mush-da'* (Pe.), f. of *Iddina-Bêl*, 60 : 21, R.† Cf. *Bî-û-ba-ua*, Strassmaier, *Cambyses* 257 : 17.† Clermont-Ganneau, *Antiquités et inscriptions inédites de Palmyre* (in *Révue Archéologique*, 1886, juillet-août), p. 21.‡ Cf. *Dau-û-a* (Strassmaier, *Inscriften zu Liverpool* 74 : 10) and *Dau-û-a* (*passim*).

- Eu(Al)-a-na-kassi-shūl**, s. of *Nidintum-Bel*, b. of *Eu-nadin*, 105 : 2.
- ^dEu(AlBE)-balliṣu**
1. s. of *Iua-šilla Esayiba, sha-āli-ush* B.A.R. *sha-ūru* *Har-ri-pi-qa-du* (a *uru-Saru*), 80 : 27. R. E.
 2. s. of *Silla*, b. of *Bel-ushallim*, w., 83 : 20 (identical with No. 1).
- ^dEu-da-ana**, 83 : 5.
- Eu(AlBE)-arish**, s. of *Nidintum*, 86 : 7.
- Eu(AlBE and AlY)-nadin**
1. s. of *Nidintum-Bel*, b. of *Eu-ana-kassishu*, 105 : 2.
 2. f. of *Biba* and *Naba-ittannu*, 67 : 15.
- ^dEu-zitti-shūl**, s. of *Ahdatush(?)*, *hardu-sha-Bil-nadin-shanna*, 86^a : f. U. E.
- Ellī-ta-d-Nu-na-a**, s. of *Bil-būi*, 85 : 9.
- Erba-a** or **Erība-a** (Ar. docket 2778)
1. s. of *Bal-bana*, 13 : 2.
 2. s. of *Niūib-nadin*, *hpaqad(a)sha-Nippur* (*hpaqad-sha-uballa-raba*, or *paqadu*), w., 19 : 15-26 : 13 | 34 : 23 | 35 : 29 | 39 : 9 | 48 : 30, no w., 51 : 3 : 7.
 3. f. of *Ardiia*, 43 : 17.
 4. f. of *Mashzib-Bel*, m. of *Ardiia*, 66^a : 4 : 6 : 7 : 12 : 13.
 5. f. of *Niūib-ibūi*, 26^a : 41 : 28^a : 11.
 6. f. of *Nāhū*, 4 : 12.
- Erba-Bil^a**
1. s. of *Ardi-Niūib*, b. of *Bil-ah-iddina* and *Nū-ūl-Niūib*, 53 : 12.
 2. s. of *Bal-bana*, w., 22 : 13 | 28 : 11 | 35 : 28 | 48 : 27 : U. E. | 49 : 15 | 59 : 15 | 52 : 16 | 52^a : 11 | 59 : 20 | 60 : 22 | 63^a : 19 : U. E. | 69 : 17 : U. E. | 70 : 11 | 72 : 12 : Lo. E. | 75 : 13 | 77 : 9 | 80 : 13 : Lo. E. & R. | 81 : 10 | 83 : 22 | 86^a : 29 | 88 : 21 | 89 : 11 | 97 : 12 | 100 : 12 : 102 : 17 | 103 : 13 | 105 : 11 | 106 : 11 : U. E.
 3. s. of *hṣha-apla*, sc. & w., 46 : 13 | 47 : 21 | 73 : 15.
 4. s. of *Mashzib*, 3 : 2.
 5. s. of *Iu*, 87 : 3 : 5 : 8 : 10.
 6. s. of *Niūib-arish*, w., 56 : 13 | 58 : 13.
 7. s. of *Sha-pi-kalbi*, w., 64 : 16.
 8. f. of *Balshana*, 109 : 11.
- E-say-ū-la-rami*(R.1), cf. *Iua-Esayila-rami*, *Esh-ū-ūr*, § f. of *Nidintum-Bel*, 57 : 3 : 8 : 10.
- E-tal-la*, *E-tal-la* (NIR G.11.), f. of *Aplā*, 9 : 15 | 31 : 16.
- E-ṭe-ra*, f. of *Aplā*, 42 : 11.
- Ē-ūr-sha-Bil^a**
1. s. of *Nū-ūd*:[*Bil*], w., 69 : 24.
 2. s. of *Nū-ūd-Sin*, sc., 2 : 17.
- Gab-ba-ri** (without *m*, cf. He. Pa. גבב) in *al-Shabbi-Gab-bari*, 86^a : 5 : 6.
- **Ga-da-sal-na-a-ma* || (He. גדרל, גדרל), s. of *Shabbatui*, w., 69 : 20.
- Ga-ah-la*^a, f. of *Bil-ah-iddina*, 33 : 3 : O.
- Ga-la-la-an*(-*na*), (cf. He. גלל and גלל)
1. s. of *Lādīa*, b. of *Bil-ū-ūr*, w., 7 : 22.
 2. In *al-Bit-Galalāna*, 99 : 3.
- Ga-mil-la*, f. of *Basishu-anaki*, 31 : 3.
- **Gau-sak-ka*^a, cf. *Karsakka*^a.
- Ga-shur* ("Strong"), f. of *Bil-ushabshi*, 85 : 26 | 86 : 24.
- **Gī-ra*^a (without det. *m*, cf. Ph. גר, abbrev., cf. גרמיקרת גרמיקר, etc., N.), in *al-Bit-Gīra*^a, 45 : 6.
- ^dGa-la-sham-lshūr**
1. s. of *Bil-mutakkilla*, w., 53 : 17.
 2. s. of *U* [*hūr*], w., 91 : 12.
- Ga-sa-ai*, 92 : 2.
- ^Uu-a-l(a?)-di-ni** s. of *Iti-Shamash-balāṭu*, 5 : 2.
- **Ua-bar-da*^a, f. of *Astushbarma*^a, 48 : 8.
- **Ua-bi-si*^a, 79 : 4.
- *(*Ua-)**ud-ha-ya*^a, *Ad-b(m?)a-ya*^a (Pe., cf. *Adabaya*^a and *Ma-ya-a-pa-na*{}) s. of *Mizdassha*, *hdaianna-sha-nūr-Sin*, 9 : 12 : L. E. | 12 : 12 : R.
- **Ua-da-ra*, in *al-Bit-Uadara*, 107 : 5. Also *Bit-(A)-da-ra*.
- **Ua-uy-ya-a*{†} (cf. Bi. גר, גר), s. of *U-qatari*, w., 28 : 14.
- **Ua-da-an-na* (cf. Bi. גרנא, גרנא) § §, f. of *Aqūba*, 82 : 8.
- **Ua-al-lē-lē*, גרלל, s. of *Aqūbi-ūb*, 109 : 1.
- **Ua-ma-da*^a (cf. He. גרמיקר), s. of *Sin-nadin*, 82 : 4.
- **Ua-ma-ar-ha*^a, s. of *Bil-arish*, m. of *Ahū-an*, 81 : 3.
- **Ua-am-ba-ri*, *Ua-am-ma-ri*, *Ua-an-ba-ra*
1. in *al-mam-Uamm(b)ari*, 7^a : 3 | 8 : 12 | 44 : 11.
 2. in *bāba-Ua-an-ba-ra*, 19 : 7.

† Abbreviated, supplement something like *likrub*, cf. *Niūib-ana-batishu*.

‡ AZ.16. Cf. *Nū-ūta-Nana*.

§ B. of *Bil-ah-iddina* (li. 4). Abbreviated from *dX-ina-sha-ūr*, cf. Delitzsch in *B. A.* III, p. 388.

|| Cf. also *hgdalimma*.

• Cf. names like *Ga-hal*, *Ga-hul*, *Gī-hī-la*, *Ga-hal-Mardak*, etc.

†† Strassmaier, *Combysses* 316 : 3 : 7 : 11 (= *Mεγαπρασος*).

‡‡ Pa. גדרל (*Haggāgu*)—Vogné, *l. c.* 9—is Arabic, as shown by 1 (N.).

§§ Cf. Vogné, *l. c.* 74.

Ua-nub, *Ua-an-bu*, f. of *Niub-nûsir*, 9 : 17 | 17 : 18.

**Ua-na-na*, *Ua-na-na'*† (cf. He. נָנָה)

1. s. of *Ardi-Gaba*, 3 : 7.

2. s. of *Minahimmu*, w., 20 : 16.

**Ua-na-ni'* (cf. He. נָנִי)

1. s. of *Bal-ittanna*, w., 8 : 17.

2. s. of *Niub-nuballit*, gs. of *Ardi Niub*, 63 : 7.

3. f. of *lûth-da*, 11 : 6 | 15 : 2, 11.

**Ua-na-ni-ut-a-na* (He. נְנִיחָה, 'Anzîq), s. of *Uarna'*, w., 69 : 20, L. E.

**Uanbara*, cf. *Uammari*.

**Ua-an-da sha-an-ni* (= He. הָרַשְׁנִי, "he (God) has renewed me"), s. of . . . , 23 : 10.

**Ua-an-na-ta-ni'* (different from the He. name of a place נְחֵרָה; Tell el Am. *Uannatana*), s. of *Nabû-ushkarishi*, 90 : 7.

**Uanua* (cf. He. נָנִי), s. of *Balshana*, 87 : 1, 6, 8, 9, L. E.

**Ua-ap-pa-as-su-a'* (identical with *Appassa 2*, q. c.), f. of *Naba girina*, 22 : 12

Uar-hat-a-na (*Uar-ha-ta-na* (Const. Ni. 580 : 12), *Uar-hat-ta-na* (ibid. : L. E.), *Uar-hat-a-na* (Const. Ni. 589 : L. E.)) s. of *Zamba*, w., 86 : 32.

Ua-ri-ba-na, s. of *Zamba*, w., 87 : 14.

Ua-ri-za-na, s. of *Ahi-iddina*, 35 : [2], 18 | 101 : 17 (w.).

Ua-ash-sha-ai, *Uash-da-ai*||

1. s. of *Beli-rish*, gs. of *Tabi'a*, 12 : 8, 10, R.

2. s. of *Iblina-aplu*, 3 : 2.

3. s. of *Nabû-rî-ushana*, 83 : 7.

4. f. of *Bišû*, 15 : 1, 8.

5. f. of *Iti-Nabû-balâtu*, 11 : 2, 6.

6. f. of *Iti-Shamash-balâtu*, 37 : 14 | 38 : 14.

7. f. of *Niub-gamîl*, 6 : 13.

8. f. of *Sha-ûli-ahû*, 70 : 8, R.

9. 70 : 5 (perhaps identical with No. 8).

Ua-tin ("[A deity is] protecting")

1. s. of *Bazûzu*, H : 2, 8, 16.

2. s. of *Ibû*, w., 56 : 12 | 90 : 8.

3. s. of *Marashû-aplu?*, 86 : 6.

4. s. of *Niub-nudia*, b. of *Nudia*, w., 15 : 18 | 18 : 9.

5. s. of *Ubar*, w., 57 : 16.

Uli-ti', s. of *Iana-Naba*, 34 : 1. Ident. with *Ahu-ti-ti'*.

Uli-nû-û, *Uli-nu . . .*, s. of *Kina-aplu*, w., 85 : 20 | 86 : 19.

Uu-an-za-ra-ra, *hûqri sha bshushannû*, *barda sha Pah-hara*, 75 : 6, O.

Uu-ar-ra, *bshana sha Zamama nudia*, 28 : 5, 8, O.

**Ua-da-hu Naba* (= דַּעֲנָבִי; cf. He. דַּעֲנָה)

1. s. of *Bark-Shamsa*, 82 : 1.

2. s. of *Naba-haqabi*, 82 : 6

**Ua-di-hu-û*, *ba-di-û-û* (cf. Bi. דַּעֲנָבִי, Ct. Pa. דַּעֲנָבִל)

1. s. of *Uuânû*, *hmar luti sha Artammaya*, *sha ina mahhûgûshB. AR wib Sia*, 11 : 5, L. E. | 15 : 1, 10, 15.

2. 107 : 3 (probably identical with No. 1).

**Ua-ha-û-la-ki-im* (He. הַיֹּלֶכֶת, "J. tur eueh." N.), f. of *Shilimma*, 28 : 15.

**Ua-a-hu-lu-nu* (He. הַיֹּרֵמִי, "J. tur um," cf. עֲקֻנְאֵל, N.), *barda sha Bel-nudia shama*, 55 : 1, 14.

**Ua-da-ar-ni-û*, *Id-ra-ni-û*, *Ida-rî-nu-û* (Ar. = عِدْرَنْيَا)

1. f. of *Bela-ir*, 36 : 12 | 37 : 11 - 38 : 11.

2. f. of . . . , *di- . . . û*, 23 : 21.

**Ua-di-û-ia-a-na* (He. דַּעֲנָה)

1. s. of *Bani-û*, 25 : 1, L. E. | 45 : 1, L. E., f. of *Palama*, *Uhu-natana*, *Shamahana*, *Ahiama*, 25 : 20 | 45 : 1, 10, 20.

2. 29 : 3 (probably identical with No. 1).

**Ua-di-û-û*, cf. *Ua-di-hu-û*.

**Ua-ha-û-na-ta-na* (He. הַיֹּלֶכֶת), s. of *Iadhama*, b. of *Palama*, *Shamahana*, *Ahiama*, w., 25 : 19 | 45 : 1.

Iba-a, f. of *Uatin*, 56 : 12 | 90 : 8.

Ibû-aplu, s. of *Dammay*, w., 87 : 14.

Ibû-Nergal, in *ûbû-Ibû-Nergal*, 101 : 4.

**Ida-rî-nu-û*, cf. *Iadarai-û*.

Iblina (MU, SE-na (17 : 15)-aplu

1. s. of *Balshana*, w., 76 : 13.

|| The name is not Assyrian (against Delitzsch, *Assyrisches Handwörterbuch*, p. 284a). The corresponding Assyr. verb is *ca'nu* (נָנָה).

† N., disinclined to quote the He. name in connection with our own, proposes to translate the latter "The merciful (Grace?) gave" (נָתַן) or better "gave me" (נָתַנִּי). The He. *Uannatana* is apparently an adjective, ending in *ânân*, common in Aram. (as *âthân*), cf. the He. name of a place נְחֵרָה.

|| Not *Qaddai*. Demuth in *B. A. III*, p. 421, etc. Cf. already Preisler, *Babyl. Verträge* 96 : 15.

2. f. of *Agara*, 52^a: 13 | 67: 17.
 3. f. of *Aḫ-iddīna*, 43: 1.
 4. f. of [*Bēl-nādīn*?], 20: 14.
 5. f. of *Bel-shunan* and *Zabūā*, 10: 2.
 6. f. of *Danuā*, 17: 15 | 17^a: 18 | 21: 8 | 25: 18 | 45: 34 | 48: 28 | 49: 16 | 50: 17 | 51: 13 | 52: 16 | 55: 25 | 65: 26 | 69: 18 | 70: 13 | 74: 15, Lo. E. | 75: 12 | 77: 9 | 80: 14, R. | 83: 22, L. E. & R. | 88: 23 | 89: 14 | 92: R. E. | 93: 14 | 98: 10, U. E. | 100: 13 | 101: 15 | 102: 17, L. E. | 103: 14 | 106: 12 | 107: 19, Lo. E.
 7. f. of *Ḥushdai*, 3: 2.
 8. f. of *Marduk-nū'id*, 87: 12.
 9. f. of *Ninib-nū'id*, 73: 15.
Iddīna-Ashur (d. *II*), f. of *Bēl dānu*, 85: 25.
Iddīna-Bēl (Bēl²)
 1. s. of *Balaṭa*, w., 89: 14 | 94^a: 14 | 95: 16 | 96: 17 | 99: 17.
 2. s. of *Bēl-abu-uṣur*, w., 49: 15.
 3. s. of *Bēl-shunan*, 61: 2, 7 | 78: 2, 5
 4. s. of *Darmushda'*, w., 60: 21, R.
 5. s. of *Idissa*, w., 58: 14.
 6. s. of *Nū'id-Bēl*, w., 17: 18.
 7. s. of *Ninib-nādīn*, w., 32: 16.
 8. s. of . . . , 7: 5, 13.
 9. f. of *Aḫ-iddīna*, 11: 15 | 53: 18 | 91: 16 | 95: 17.
 10. f. of *Aplā*, 19: 17.
 11. f. of *Ardi-Bēl*, 18: 20 | 21: 10 | 26: 18.
 12. f. of *Ardiā*, 78: 8.
 13. f. of *Bānūnu*, 7^a: 8
 14. f. of *Dannat-Bēlit*, 23: 7.
 15. f. of *Kidin-Bēl*, 103: 2.
 16. f. of *Kiširā*, 19: 5.
 17. f. of *Maraṇu*, 42: 4 | 66: 3.
 18. f. of *Ninib-aḫ-iddīna*, 31: 21 (cf. No. 9).
 19. f. of *Ninib-nūšir*, 42: 10 | 69: 22.
 20. f. of *Yaḫsh-Gaba*, 75: 17 | 77: 11 | 87: 11 | 88: 24 | 90: 9 | 92: 16 | 93: 15 (abbrev. *Yaḫsh*) | 100: 14 | 106: 15, R. E. | 108: 16 | 109: 13.
 21. *ḥarda sha Bēl nādīn shunan*, 26: 1, 11.
Iddīna-Marduk (d. *AMAR-UD*)
 1. s. of *Uballiṣu-Marduk*, w., 17^a: 17 | 39^a: 7 | 41: 13 | 48: 26 | 49: 17 | 52: 17 | 86^a: 27 | 88: 21 | 105: 12.
 2. f. of *Nabū-mudammīq*, 41: 11.
Iddīna-Nabū
 1. s. of *Ninib-ṭir*, w., 18: 12.
 2. s. of *Shadū-rabū-nādīn*, w., 16: 15.
 3. f. of *Adabaga'*, 39: 10.
 4. f. of *Belshunan*, 79: 5.
 5. f. of *Lībāṭ*, 29: 25 | 30: 27 | 65: 24
 6. f. of *Ninib-ṭir*, 10: 25.
 7. f. of *Sham-iddīna*, 85: 25 | 86: 22.
Iddīna-d-Shadū-rabū, s. of *Digirdīlannu*(?), 85: 5 | 86: 23.
 **Id-di-ri-ia-ili* (Ar., cf. Bē. אִדְדִּירִיָא and He. אִדְדִּירִיָא), f. of *Zabūā*, 85: 19 | 86: 4.
Idiṣ-su, Idiṣ-su (= *Ediṣ-su*, "His only one")
 1. s. of *Nidintum-Bēl*, 85: 24 (w.) | 86: 5.
 2. f. of *Iddīna-Bēl*, 58: 15.
 **Id-ra-ni'-ili*, cf. *Iadarni'-ili*.
 **Iy-da-al-ia-a-ma* (He. אִי־דַא־אַל־יָא־אַמָא), s. of *Nauū-nādīn*, 45: 4.
Ikkaru (with det. *b*), f. of *Barik-ili*, gf. of *Nadīnu*, 73: 4.
Ikla', in *abu-Bat-Ikla'*, 79: 6.
Il'-iballūtu-Bēl-māti', s. of *Bēl-ushallim*, w., 85: 23 | 86: 21.
 **Il-Bat-ili-nūri'* (= אִל־בַּת־יְלִי־נֹוּרִיָא, Ar.), f. of *Nidintum-Bēl*, b. of *Bēl-abu-uṣur*, 75: 5.
 **Il-gab-ri* (cf. Edom. *Qaus-gabri*), s. of *Natan-ili*, w., 67: 15.
 **Il-id-ri'* (Ar., cf. He. אִל־יְדִירִיָא), s. of *Appussā*, w., 69: 21.
 **Il-i-in-dar* (Ar. §), s. of *Marduka*, w., 67: 13.
 **Il-na-ni'* (Ar. §), s. of *Barikki-ili*, w., 32: 16.
 **Il-qa-ta-ri* (Ar., "My god is (my?) rock"), f. of *Ḥay-gā*, 28: 14.
 **Il-za-ba-du, Il-za-had-du* (He. אִל־זַבְדֻּא), s. of *Aplā*, w., 45: 32 | 75: 13.
Ilu-nādīn-shunan (71: 4), cf. *Bēl-nādīn-shunan*.
In-bi-ia (iā)
 1. s. of *Kidin*, w., 40: 18 | 48: 29 | 72: 13 | 89: 12 | 107: 20.
 2. s. of *Sham-iddīna*, w., 23: 20 | 32: 19.
In-ilāni (Abbreviated), f. of *Balaṭa*, 67: 15.
In-bīt-ta-a (cf. also *Bī-ūt-ta'*), s. of *Aḫshunan*, 66: 8.
Ina-E-say-ila-rami, E-say-ā-la-rami (RA, cf. *Ina-E-say-ā-la-rami*), s. of *Kina-apla*, 16: 13 | 20: 14.
Ina-šilla-E-say-ila, f. of *Bēl-ushallim*, 80: 12, Lo. E., and of *Ea-balliṣu*, 80: R. E.

† Cf. III *R.*, 69: 14^e.

‡ Cf. Hommel, *Altisraelitische Überlieferungen*, p. 196.

§ *Il-i-in-dar*, perhaps "My god may help" (= אִל־יְנִידָר). *Il(i)-nanī'* perhaps = אִל־נָנִיָא (He. or Ar.) — N.

|| Cf. *Nabū-qa-ta-ri*, 23: 8. N. regards my explanation as doubtful, *qātārā* probably being loanword in Ar.

Lu-sillu-Ninib (*d*BAR), and abbreviated *šil-lu-Ninib* (*d*BAR)

1. f. of *Ahshunu*, 57: 17.
2. f. of *Nadin*, 32: 21 | 93: 17 | 97: 14 | 98: 12 | 100: 15 | 103: 15.
3. f. of *Šum-iddina*, 58: 3 | 70: 14.

In-ua-Naba (abbreviated), f. of *Yilit*, 34: 1.

In-ua-ša-hi-tu' (= *In-šahata'*, "Having the eye of a gazel"), *harda sha Bel-nadin-šumma*, 101: 7.

Iqish (= *Iqish*, "He (a deity) presented"), s. of *Kasir*, b. of *Ninib-ah-iddina*, w., 47: 17.

Iqisha(-sha)-aplu

1. s. of *Bil-iqbi*, 8: 4 | 9: 2.
2. s. of *Karsakka'*, w., 76: 12.
3. s. of *Šum-iddina*, w., 90: 8 | 108: 12 | 109: 12.
4. s. of *Zangana*, 8: 8.
5. s. of, w., 3: 20.
6. f. of *Addanna*, 56: 3 | 86^a: 33.
7. f. of *Barilki*, 82: 24, U. E. | 83: 20.
8. f. of *Erba-Bel*, 46: 13 | 47: 21 | 73: 16.
9. f. of *Kina-aplu*, 35: 3.
10. f. of *Nadin*, 5: 10 | 17: 13 | 26^a: 12 | 32: 17 | 62: 12 | 63: 14 | 72: 12, Lo. E. | 89: 11 | 91: 10 | 94: 14 | 95: 14 | 96: 14 | 104: 13 | 105: 13 | 107: 18.
11. f. of *Takkallam*, 51: 12.
12. f. of, 3: 21.
13. 8: 7 | 44: 8.
14. in *Nuru sha Iqisha-aplu*, 3: 8.

**Iqu-bu* (cf. *Aqibu* and He. 𐤀𐤒𐤁),

1. s. of *Kasir*, w., 5: 12.
2. f. of *Lāhāshi*, 23: 3.

**Is(z)-gu-ū*, *hgal-la sha Artaharri*, 13: 4, O.

Isin-na-ai ("Man of Isin"), f. of *Kina-aplu*, 66^a: 20.

**Isi-pa-ta-ra(ru)-ū*, s. of *Padiduru'a*, 28^a: 4, 7, Lo. E.

**Ish(?)-du-b(p)ā-ho-tū'*, f. of *Bil-ittanna*, 18: 13.

**dIsh-hi-ta-ri-bi*, cf. *Milhi-ta-ri-bi*.

Ishi-d Šhadū-rabi ("O, Sh, lift up"), f. of *Bil-zer-iddina*, 3^a: 5.

Ishtar (*d*DIL-BAT)-*atti-ia*, f. of *Bilit-ītir*, 63: 5.

dIšum-mar-du', m. of *Mušallim-Bel*, 1: 31.

Itti-Bil-ab-na ("With B. I shone"),[†] *hgal-la sha Artah-shar*, 4: 3, R.

Itti-Bil-halāṭa

1. s. of *Ninib-nadin-šumma*, sc., 39: 11.
2. s. of *Ninib-nošir*, sc., 43: 21.
3. f. of *Kutallā-Nabū*, 50: 16.

Itti-Bil-pa-shar ("With B. is redemption" = *pasha-ru*), *harda sha Bel-nadin-šumma*, 51: 2.

Itti-Nabu-halāṭa, s. of *Uashdai*, 11: 2, 6, 20.

Itti-Šumash-halāṭa

1. s. of *Uashdai*, w., 37: 14 | 38: 14.
2. f. of *Uadiri*,, 5: 3.
3. f. of *Ninib-ah-iddina*, 79: 3.

Iz-gu-ū, cf. *Izgū*.

K*a-di-ua*, f. of *Bel-nadin*, 28^a: 14.

Kal-ba-a (cf. also *Kal-bi-ia*), in *abuHussetu sha Kalba*, 49: 4, 9.

Kalbi-Bau (*d*Babu)

1. f. of *Ra'abi-ili*, 41: 17.
2. f. of *Re'ana*, 83: 6.

Kal-bi-ia (cf. also *Kal-ba-a*), f. of *Nidinta*, 61: 11.

**Ka[ma?]-na'* (Pe.), f. of *Baga'data* and *Tiridata*, 74: 7.

Kar-ha', cf. *Qar-ha'*.

Kar(?)-mad(?)-e, f. of, 39: 7.

**Kar(Gau)-sak-ka'* (Pe., cf. names like *Βαγασάκις Μυδωσάκις*, etc.), f. of *Iqisha-aplu*, 76: 12.

Kasir ("[A deity is] preserving")

1. s. of *Ninib-ītir*, w., 17: 15.
2. f. of *Bil-apal-iddina*, 41: 24.
3. f. of *Bil-makin-aplu*, 74: 16 | 80: 13 | 82: 26 | [83: 23] | 87: 12 | 88: 22 | 96: 16 | 99: 16 | 107: 19, R. E.

4. f. of *Iqish* and *Ninib-ah-iddina*, 47: 17.

5. f. of *Iqūba*, 5: 12.

6. f. of *Ninib-nadin*, 42: 7 | 56: 13.

7. f. of *Šum-iddina*, 5: 11 | 11: 16 | 18: 10 | 19: 19 | 26: 17 | 27: 12.

8. f. of, 3: 22.

Ki-dūn (abbreviated)

1. s. of *Ardi-Gaba*, b. of *Bil-šum-ibni*, w., 2: 4, 15 | 8: 7 | 94: 2, L. E.

2. s. of *Bil-iqisha*, w., 7^a: 10 | 8: 20.

3. s. of *Bil-na'id*, w., 32: 17.

4. s. of *Ninib-apal-iddina*, w., 39^a: 12.

5. s. of *Tuktu*, 8: 5.

6. s. of, b. of, *zer(?)-ibni*, w., 3: 23.

7. f. of *Bilāni* and *Šumash-šum-iqisha*, 17: 3.

8. f. of *Bil-šum-ibni*, 83: 23.

9. f. of *Iubūa*, 40: 18 | 48: 29 | 72: 13 | 89: 12 | 107: 20.

† Cf. the well-known name of *Egibi*, doubtless derived from the same Aramaic stem 𐤀𐤒𐤁.

‡ Cf. *Itti-Bil-ua-nu-mir*, Strassmaier, *Cyros* 188: 36; *Cambyses* 68: 21.

- Ki-din-Bel*, s. of *Iddina-Bel*, 103 : 2.
Ki-din-Siu, s. of *Lakipi*, w., 73 : 13.
 **Ki-a-lu-ra-da* (Pe.), f. of *Bagashu*, 106 : 3.
 **Ki-ki-a*, in *Ab-Bit-Kiki*, 86 : 8.
Kin-ti-iddina, f. of *Shiriyim*, 15 : 5.
Ki-na apla, *Kina apla* (or *Kina-a*, *Kina-a?*)
 1. s. of *Ardi-Ninib*, b. of *Sham-ukin*, w., 7 : 10 | 8 : 21.
 2. s. of *Bel-ni'id*, w., 4 : 13 | 22 : 15 | [23 : 18] | 28 : 13 | 33 : 7 | 35 : 29.
 3. s. of *Iysha-apla*, 35 : 3.
 4. s. of *Isinai*, w., 66 : 20.
 5. s. of *Nabû-mushetiq-anna*, w., 7 : 9.
 6. s. of *Ninib-gamil*, w., 71 : 8, L, E.
 7. f. of *Huanio*, 85 : 20 | 86 : 19.
 8. f. of *Iua-Esajiba-rani*, 16 : 13 | 20 : 15.
 9. f. of *Ninib-nadin*, 92 : 14.
Ki-ut-na-ai, s. of *Bel-upahhur*, 37 : 2, 16.
Ki-rib-ti ("Blessing")
 1. f. of *Bal-aba-usar*, 89 : 1, R, E.
 2. f. of *Bal-hallisa* and *Sha-Naba-shu*, 36 : 3.
Ki-shir-ia ("My strength"), s. of *Iddina-Bel*, 19 : 4, L, E.
Ku-dar (?), f. of *Zabana*, 31 : 19.
 **Ku-la-la-hu*?, f. of *Bel(?)-fir*, 12 : 3.
 **Ku-us-da-na* (?) (82727), 32 : 4.
Ku-sar-apla, f. of *Bel-nadin*, 46 : 10.
Ku-tal-la-a-Naba, s. of *Hti-Bel* [*halafa*], w., 50 : 16.
L*a-ba-shi*, *La-a-ba-shi* (32 : 19), *La-ba-a-shi* (44 : 12)
 1. s. of *Ah-iddina*, b. of *Bel-nadin*, 10 : 3, 24 (w., v.
 2. s. of *Apla*, w., 77 : 10.
 3. s. of *Ardia*, w., 54 : 11.
 4. s. of *Balafa*, se., 64 : 17.
 5. s. of *Iybu*, 23 : 3.
 6. s. of *Nadin*, w., 39 : 10 | 46 : 7 | 47 : 13 | 48 : 20 | 51 : 13 | 70 : 13.
 7. s. of *Nidintum-Bel*, w., 32 : 19.
 8. s. of *Ubar*, b. of *Ardia*, w., 26 : 15 | 33 : 9 | 43 : 16.
 9. f. of *Apla*, 44 : 12.
 10. f. of *Banila*, 11 : 11, L, E., 23 : 17, R, E. | 27 : 8 | 39 : 8.
 11. f. of *Bel-muballit*, 37 : 2.
 12. f. of *Ninib-fir*, 38 : 3.
 13. f. of *Qaddashu*, 75 : 2.
 14. f. of *Silin-ilani*, 43 : 18 | 56 : 11 | 108 : 14.
 15. f. of *Sham-iddina*, 3 : 9.
 16. f. of *Ubar*, 64 : 13.
 17. s., 10 | 32 : 3, 8.
La-kip, *La-ki-pi*
 1. f. of *Kidin-Siu*, 73 : 13.
 2. 70 : 4.
La-ma-ni-ia, *La-ma-ni* (cf. He 127, 225†)
 1. s. of *Rahm-ili*, w., 36 : 11 | 37 : 10 | 38 : 10.
 2. f. of *Nai'id-Bel*, 108 : 1.
Lamassu (≠ *KAL, KAL*)-*nadin*, f. of *Bel-ittanna*, 68 : 5, f. c. | 69 : 24 | 86 : 32 | 106 : 13.
La(Lam)-no (no m. possibl. no person), in *ilu-sha-La(Lam)no*, 28 : 4 | 74 : 8 | 96 : 4, 7 | 99 : 2.
Lib-lu
 1. s. of *Addana*, w., 73 : 16.
 2. s. of *Iddina-Nabu*, w., 29 : 25 | 30 : 27 | 65 : 24.
 3. f. of *Bel-ittanna*, 56 : 4 | 66 : 9.
Ki-na-du-ash, s. of *Bilkua*, w., 14 : 12.
Liq(?)-u-ah-u-a ("My brother is an adopted child?"), f. of *Danna*, 82 : 10.
La-da-ka (Const. Ni. 508; *ka*), s. of *Bel-ah-iddina*, *hpaqdu-sha Artarvan*, 39 : 3, 5, R.
La-gi?, 70 : 2.
La-lu-Naba ("Abundance of N."), § f. of *Marduk-fir*, 75 : 3.
La-u-di-ia (contracted from *La-ilia, q. e. ||*), f. of *Galahan* and *Bal-fir*, 7 : 22.
La-u-di-ia, *La-u-di(Hy)-ia* (and *La-u-di-ia, q. e.*)
 1. f. of *Bel-ittanna*, 82 : 25.
 2. f. of *Ninib-ana-biti-shu*, 18 : 32 | 51 : 4 | 69 : 22.
M*an-na-ki-i-Na-na*, f. of *Balshana*, 36 : 15.
M*an-na-it-ti-ia* ("Who is with me"), *hardu-sha Mānūsh-tana*, 84 : 7.
Mau-na-ki-i-Ninib, s. of *Nidintum-Bel*, 86 : 5.
M*an-na-la-u-shu-annu*
 1. f. of *Ninib-gamil*, 12 : 14 | 35 : 1.
 2. *hardu-sha Shanyū(?)*, 54 : 5.
M*an-na-ush-to-ua* (Pe., **Mānūsh-tāna, Μενοσσύγης*), s. of *Artarvan*, *hmar-biti-sharri*, 75 : 7, 9 | 83 : 9, 14 | 84 : 4, m. of *Uan-mūshi*, 83 : 20, L, E., and of *Mannu-ittia*, 84 : 8.

† Written *IGI* + 2 perpendicular wedges.

‡ For the change of **2** to *m* before *a*, cf. *Minaanni* and *Minaano* as over against 12722.

§ Cf. the name *Shakin-lala* ("A deity is] establishing abundance"), written *SH.L.L.L.L.L* (Strassmaier, *Camb.* 287 : 12, 16). Delitzsch, *Prod.*, p. 200. Strassmaier and Ziemer (*B. A. III*, p. 473) read *Shalala*. Cf. *Shakin-laluan*.

|| Against Peiser, who proposed to read the name *La-halla* (*Babylonische Verträge*, p. 235).

• In view of names like *Mau-na-ki-Rannan*, it is possible but not probable to read *Mau-na-ki-La* (= *di*).

Mar-dak (abbreviated), s. of *Ahu-ul-idi*, b. of *Bal-ittan-
nu* and *Bil-nâsîr*, 49 : 1, R.

Mar-dak-a (cf. He. מרדכי, Μαρδοχαῖος)

1. s. of *Aplâ*, 82 : 7.
2. s. of *Arabak*, 81 : 2.
3. s. of *Bil naballî*, 82 : 8.
4. f. of *Mînû-Bil-da-u*, 60 : 4.
5. f. of *Shamsî-lindar*, 67 : 14.
6. *harda sha Bil-nâdin-shumû*, 29 : 1, L. E.

Marduk-îtir

1. s. of *Bal-ittannu*, b. of *Bal-barakki*, 32 : 4, 7, Lo. E.
2. s. of *Lulâ'-Nabû*, 75 : 3.
3. f. of *Balâtu*, 92 : 4.

Marduk-nâ'id, s. of *Iddina-aplu*, w., 87 : 12.

Marduk-nâdin-shumû

1. s. of *Bal-ibûi*, 72 : 2, R.
2. f. of *Mitraca*, *hmar bitî sha Addannu*, 59 : 6, 8, 15 | 60 : 20, R.

Marduk-nâsîr-zîru, f. of *Mugarshu*, 87 : 15.

Marduk-rî-man-uu, 107 : 1.

Marduk-zîr-ibûi, s. of *Balshumû*, w., 84 : 12, U. E.

**Ma-ri-a* (cf. Pa. מריא), f. of *Qusu-iahûbi*, 1 : 1.

Mar-iddina, f. of *Shamsî-hacalka*, 85 : 6.

Ma-ra-da, in *abu Bat-Marada*, 9 : 5, 7 | 44 : 6.

**Mil-hi-ta-rî-bî*, f. of *Dadiia*, 42 : 3.

**Mi-na-ah-hî-im-mu* (He. מינאחחיימ), f. of *Harâna*, 20 : 16.

**Mi-in-ia-mi-a* (final *a* being dissolved, He. מיניאי), s. of *Bânîia*, w., 45 : 33.

**Mi-in-ia-mi-i-nî* (He. מיניאיני), s. of *Bal-aba-usur*, 14 : 11.

Mi-ua-û-Bal-da-ua (or *da-na*) †

1. s. of *Balâtu*, 48 : 5.
2. s. of *Marduka*, 60 : 4, 7, 12, 15, 16.

**Mi-ît(Mî)-ra-da-a-t(ât)* (Pe. **Mithradâta*, He. מיתרדאט, *Mi:τ(θ)ρα(ι)δ(α)τ(α)τ(α)*), f. of *Baga'-miri*, 48 : 1, 14, 34.

**Mi-ît-ra-en*, *Mi-ît-ra-ai-nî*, *Mi-ît-ra'-iu* (Pe. *Mithrâna*, *Mi:τ(θ)ρα(ι)δ(α)τ(α)τ(α)*), s. of *Marduk nadîn-shumû*, *hmutallîhu sha imni shar nîr Sîn*, 59 : 6, 8, 15, R. | 60 : 20, R. (w.).

**Mi-îz(s')-da-a-shu* (Pe., perhaps containing *mîzdu* "Sohn," N.), f. of *(U)adû(m)aya*, 12 : 12.

Ma-gur-shû ("Be favourable unto him")

1. s. of *Marduk-nâsîr-zîru*, w., 87 : 15.
2. s. of *Niûb-ah-iddina*, w., 58 : 16.
3. f. of *Niûb-nâdin*, 54 : 14 | 63 : 17

Makûn-aplu, cf. *Kûnâ-aplu*.

Mak-ka-a, s. of *Nabû-îtir*, 62 : 3, 5.

Mu-ra-uu

1. s. of *Iddina Bil*, 42 : 3 | 66 : 3.
2. in *abu Bat-Marana*, 2 : 2 | 3 : 25 | 30 : 3, 7 | 41 : 9, 10 | 94 : 4.

Mu-ra-shu-a(û)

1. s. of *Bal-nâdin-shumû*, gs. of No. 3, [26^a : 1] | 101 : 4 (mentioned also Const. XI. 512).
2. f. of *Bal-hâtia*, 2 : 9 | 3 : 5 | 5 : 6 | 12 : 6.
3. f. of *Bal-nâdin-shumû*, 3^a : 3 | 4 : 2 | 6 : 2 | [7 : 4] | 7^a : 4 | 8 : 14 | 9 : 2, 9 | 11 : 4, 8 | 12 : 9, 11 | 13 : 5 | 14 : 4 | 15 : 6, 12 | 16 : 2 | 17 : 2 | 17^a : 2 | 18 : 5 | 19 : 2 | 20 : 3 | 21 : 2 | 22 : 2 | 23 : 13, [16] | 24 : 1 | 25 : 2, 7 | 26 : 2 | 26^a : 2 | [27 : 1] | 28 : 6, 9 | 28^a : 6 | 29 : 2 | 30 : 2 | 31 : 1 | 32 : 5, 11, 13 | 32^a : 2 | 33 : 4 | 34 : 2 | 35 : 5 | 36 : 2 | 37 : 1 | 38 : 1 | 39 : 4 | 39^a : 3, 5 | 40 : 2 | 41 : 3 | 44 : 15, 18 | 45 : 7 | 48 : 2, 9, 15, 21 | 49 : 2 | 50 : 7, 8, 12 | 51 : 1 | 52 : 2 | 52^a : 2 | 53 : 3 | 55 : 1 | 56 : 2 | 57 : 2, 7 | 58 : 2 | 59 : 7, 9, 16 | 60 : 2 | 62 : 4 | 63 : 4 | 65 : 2 | 66 : 2 | 66^a : 5, 9 | 67 : 2 | 69 : 2 | 70 : 9 | 71 : 4 | 72 : 5, 9 | 74 : 9, 13 | 75 : 7, 9 | 76 : 5 | 77 : 4, 6 | 79 : 9 | 80 : 4, 9 | 81 : 5 | 82 : 11 | 83 : 11, 16 | 84 : 3 | 85 : 2 | 86 : 2 | 86^a : 2 | 88 : 2 | 89 : 2 | 91 : 2 | 93 : 2 | 94 : 1 | 94^a : 1 | 95 : 1 | 96 : 1 | 97 : 1 | 98 : 1 | 99 : 3 | 100 : 2 | 101 : 4 | 102 : 10 | 103 : 2 | 104 : 2 | 105 : 2 | 106 : 6, 10 | 107 : 11. (44^a of No. 1.)

1. f. of *Quûa*, 48 : 23, U. E.

5. f. of *Rimût-Niûb*, 46 : 3 | 47 : 4 | 73 : 3 | 87 : 2 | 90 : 3 | 92 : 2 | 108 : 2 | 109 : 3, abbreviated *Rimût*: 61 : 3 | 78 : 1. (In 46 : 4 | 47 : 6 (cf. 48 : 24, U. E.) the same *Rimût-Niûb* is designated as the s. of *Bal-hâtia* (No. 2). Properly speaking *Marashû* therefore was the grandfather of *Rimût-Niûb*.

Nos. 2, 3, 5 are the same person; No. 4 is possibly a different man.

Murashû (?*TUK?*)-*aplu*, f. of *Uatû*, 86 : 6.

Mu-shab(?)-shû?, f. of *Auca-îir*, 85 : 4.

Mu-shal-ûu-Bal (*B^B*).

1. f. of *Ardiia*, 37 : 3
2. *hpaqdu sha Ishum-mardû*, 1 : 31, Lo. E.
3. 70 : 4.

Mu-shu-zîb

1. s. of *Nabû-hullîsu*, 66 : 3, L. E.
2. f. of *Erba-Bal*, 3 : 3.
3. *hgalta sha Bal-nâdin-shumû*, 3^a : 4 | 10 : 6, 13, 15, 17 (19) | 21 : 3.

† Cf. Vogüé, *l. c.* 22.

‡ Cf. *Mînû-Bil-da-ua*, Strassmaier, *Cambyses* 305 : 3; *Mînû-Bil-da-ua*, Peiser, *Babyl. Mscr.* 5 : 1; 198 : 14.

Ma-she-zib-Bēl

1. s. of *Eriba*, 66^a: 4, 7, 8, 13.
2. f. of *Zitti-Nabu*, 83: 18 | 84: 12. Lo. E. | 107: 16.

Ma-she-zib-Ninib, Mashē-zib(KAR)-Ninib

1. s. of *Aḥ-iddina*, 23: 4.
2. in *abu Mashē-zib-Ninib* (without det. *m*), 17^a: 8, 11 | 106: 6.

Mutakkil (KA-KA)-nisha, f. of, 18: 2.*Mu-tir-ri-shū*, abbreviated from *Ninib-mu-tir-ri-shū*, *q. v.**Na'id-Bel (Bēl¹)*

1. s. of *Lamanita*, 108: 1, 7. Lo. E.
2. f. of *Étirshu-Bel*, 69: 24.
3. f. of *Iddina-Bel*, 17: 18.
4. f. of *Shuzabu*, 94^a: 14 | 95: 16 | [99: 18].

Na'id-Ninib

1. s. of *Ardi-Ninib*, husband of *f. Amat-Belit* (53: 13),
b. of *Erbu-Bel* and *Bel-ah-iddina* (53: 12), w.,
21: 11.
2. s. of *Bel-sham-aku*, w., 48: 24 | 52: 15 + 52^a: 10
59: 19 | 60: 21 | 69: 16.
3. 64: 7.

Na'id-Sin, f. of *Étirshu-Bel*, 2: 17.*Na'id-d Shī-i-pak, barda sha Bel-nadin-shama*, 55: 2, 11.*Na'itta-d Na-na-a* (cf. *Ellita-Nanā*), s. of *Nidintam-Bel*,
85: 22 (w.) | 86: 4.*Nabū-ah-iddina*, s. of *Bel-tir*, w., 85: 18 | 86: 17.*Nabū-ah-it-tan-ua*, f. of *Bel-asua*, 36: 13 | 37: 12 | 38:
12.*Nabu-ah-iddina*

1. s. of *Ninib-nadin*, w., 7^a: 6 | 14: 14 | 23: 18 | 27:
9; no w., 48: 4.
2. f. of *Ninib-našir* and (*Ninib*)-*mutirisha*, 48:
26 | [49: 17] | 51: 14 | 52: 16 | 52^a: 11 | 59: 19,
Lo. E. | 60: 22 | 66^a: 18 | 69: 17, Lo. E. | 70: 11 |
72: 15 | 81: 10 | 82: 23 | 86^a: 28 | 88: 20 | 89:
12 | 94: 15 | 94^a: 13 | 97: 12 | 103: 15 | 104: 12 |
105: 12.

Nabū-ash-ka-a-ri-shi, f. of *Ḥannatani*, 90: 7.*Nabū balūt su-ighū*, 107: 4.¹ = *Na'idta* = *Na'idata*, written *I*.[†] Cf. Vogué, *l. c.*, 20, 36, 48, etc.[‡] Cf. Enting, *Epigraphische Miscellen*, 18, 52, and Nöldeke, *Beiträge zur Kenntniss der aramäischen Dialecte* (in *Z. D. M. G.*, Vol. XXIV), p. 92.[§] Cf. Hilprecht, *Assyriaca*, p. 26, note.*Nabū-bullit-su, Nabū-bullit(-lit) su*

1. f. of *Mashē-zib*, 66: 4.
2. f. of *Ubar*, 37: 14 | 38: 14.

Nabū-da-ai-nu (Nabū-da'annu), f. of *Shida'*, 50: 18 |
64: 3 | 93: 13.**Nabū-da-la'* (Ar., cf. He. נָבִי עֵקֶב), 70: 4.*Nabū-tir*

1. f. of *Makkū*, 62: 5.
2. 23: 5.

Nabū-tir-naqshati (ZI TIM¹), f. of *Aplū*, 5: 5.**Nabū-gi-ri-ia*, s. of *Ḥappassua'*, w., 32^a: 12.**Nabū-ḥa-qa-bi* (Ar. = נָבִי עֵקֶב, "N. rewards," cf. Pa.
נָבִי עֵקֶב), f. of *Iaduḥu-Nabū*, 82: 6.*Nabū-i-dan-ai*, f. of *Bel-nadin*, 50: 7.*Nabū-it-tan-ua* (Ar. docket נָבִי עֵקֶב)

1. s. of *Aplū*, b. of *Bel-bullit-su*, 7: 1.
2. s. of *En-nadin*, b. of *Bibū*, w., 67: 14.
3. s. of *Shashku*, 71: 3, 4, U. E.
4. f. of *Bel-bullit-su* and *Nabū-nadin*, 3: 1.
5. f. of *Buucc-ibni*, 12: 14.
6. f. of *Shutuu-Babila*, 93: 4.

Nabu-ka-gur-shu, f. of *Bel-nadin*, 10: 24.*Nabū nabullit(-it)*

1. s. of *Aplū*, w., 59: 11, O. & Lo. E.
2. f. of *Nippur* (?), 92: 3.

Nabū-nudammiq(-iq), s. of *Iddina-Mardak*, w., 41: 11.*Nabū-mu-sha-tiq-urra*

1. f. of *Kīma-aplū*, 7^a: 9.
2. f. of *Nergal-nadin*, 7^a: 5 | 8: 16.

Nabu-na-din, Nabu-nadin (MU)

1. s. of *Aḥ-iddina*, 85: 7.
2. s. of *Nabū-it-tanna*, b. of *Bel-bullit-su*, 3: 1.
3. s. of *Ninib-tir*, 61: 4, 17 | 78: 3.
4. s. of *Tir-da*, 18: 1, 5.
5. f. of *Bel-tir*, 82: 7.
6. *ḥmār bīti sha Bel-ahukash*, w., 1: 29, R. E.

Nabū-nāšir, in *abu Ḥussati sha Nabū-nāšir*, 79: 15.**Nabū-an-du* (Ar. = *Nabuta* = *Nabutta* = *Nabūtu*, He.
נָבִי עֵקֶב), f. of *Abdu-rāma*, 65: 25 | 67: 1.**Nabū-qa-ta-ri* (Ar. "N. is my rock", cf. *Bi-qa-ta-ri*),
f. of, 23: 8.

Nabû-rî'u-shu-ua†

1. s. of *Shamash-erba*, 83 : 5.
2. f. of *Bil-erba*, 79 : 14.
3. f. of *Ushdai*, 83 : 7.

**Nabû-sha-ra'a* (cf. Sa. *li-shara'a* (Hal. 142)), s. of *Salumâ akîn*, 32 : 5, 6, 8, 10, 12, R.

Nabû-ta-rî-is, f. of *Bel-ittamma*, 12 : 15.

Nabû-û-şur-shu, s. of *Bel-nûşir*, w., 80 : 15.

Nabû-û-she-zib

1. *hardu sha Bel-nâdin-shama*, 65 : 7, 23, R.
2. *hardu sha Shamash-nâdin*, 73 : 4, 9, Lo. E.

**Nabû-zu-bad* (cf. Pa. *נבזבדר*, † He. *נבזבדר*), f. of *Qarhû'*, 85 : 22 | 86 : 18.

Nabû-zêr-iddîna, f. of *Rabbi-ili*, 40 : 1 | 72 : 11 | 80 : 16.

**Na-ad-bi-ia* (cf. He. *נבביה*), f. of *Napsan*, 82 : 5.

Nâ-din

1. s. of *Bulluû*, w., 5 : 11.
2. s. of *Dîqdîq*, b. of *Rimût-Bêl*, w., 22 : 17 | 26^a : 3, L. E.
3. s. of (*Ua-*)*şilla Ninib*, sc. & w., 32 : 21 | 93 : 17 | 97 : 14 | 98 : 11 | 100 : 15 | 103 : 15.
4. s. of *Iqîsha-aplu*, w., 5 : 10 | 17 : 13 | 26^a : 12 | 32 : 17 | 62 : 12 | 63 : 14 | 72 : 12, Lo. E. | 89 : 11 | 91 : 10 | 94 : 14 | 95 : 14 | 96 : 14 | 104 : 13 | 105 : 13 | 107 : 18.
5. s. of *Ninib-nâdin*, b. of *Yatin*, w., 18 : 9.
6. f. of *Ayara*, 8 : 22 | 28 : 16.
7. f. of *Arhîla*, 79 : 14.
8. f. of *Bêl-abû*, 42 : 8.
9. f. of *Dannû*, 7^a : 12 | 41 : 12 | 81 : 9 | 86^a : 27.
10. f. of *Lâbâshi*, 39^a : 10 | 46 : 7 | 47 : 13 | 48 : 29 | 51 : 13 | 70 : 13.
11. f. of *Ninib-aba-uşur*, 78 : 9.
12. f. of *Ninib-nâdin*, 1 : 28 | 62 : 16.
13. f. of *Sin-ûşar*, 3^a : 13 | 19 : 16.
14. f. of *Sin-nûşir*, 64 : 11.
15. f. of *Shullunû*, 14 : 17 | 17 : 14 | 17^a : 15 | 22 : 14 | 26^a : 14 | 33 : 8.
16. f. of *Ubar*, 71 : 10 | 79 : 15 | 82 : 28 | 95 : 17 | 101 : 18 | 107 : 21.

**Na-dê-ru* (abbreviated, cf. Pa. *נדרכול*), s. of *Barik-ili*, gs. of *hikkaru*, 73 : 3, 9, Lo. E.

Na-dab(?) -shu-ua, s. of *Bihann*, b. of *Ninib-ibûi*, 7 : 2, L. E.

Na-ma-rî', s. of *Shamê-râmu*, *hdikû*, 75 : 6.

dNa-na-a-rish, s. of *Ninib-nâdin*, w., 59 : 21.

**dNa-na-a-id-rî'* (cf. *lli idrî'* ||), s. of *Sahmâ*, 20 : 5, 7, 10, 12, L. E.

dNa-na-a-nâdin

1. s. of *Sahmâ'*, w., 27 : 11.
2. f. of *Ahu-lû'*, 63 : 6.
3. f. of *Bêl-aḥ-iddîna*, 56 : 16.
4. f. of *Igdaliâma*, 45 : 4.
5. f. of *Ninib-nâdin*, 46 : 8 | 47 : 15.
6. f. of *Ribat*, 38 : 3.

dNannaru-mugur

1. in *ûru mNannaru-mugur*, 86^a : 7, 9, 15, 23.
2. in *ûbûTitarra sha mNannaru-mugur*, 86^a : 7-8.

**Na-pa-î-[ua-']*, *Na-pî-a-nî'*, *Na-pî-a-nâ'*, (Pc.) s. of *Atramma'*, w., 18 : 11 | 28^a : 14 | 74 : 2, 10.

**Nap-sa-uu* (cf. *Na-ap-sa-uu-uu*, Bu. 91-5-9, 367 : 23 ; 2463 : 16), s. of *Nadûia*, 82 : 5. (Amorite? But cf. also V R. 6 : 42.)

Napishtim(-tim), f. of *Bel-tashmê-rihta*, 78 : 11.

Na-şîr

1. s. of *Iqîsha-aplu*, 62 : 12.
2. s. of *Ninib-muballîf*, 8 : 9.
3. s. of *Rimût*, 8 : 2.
4. f. of *Bel-mukin-aplu*, 57 : 15.
5. f. of *Ninib-aba-uşur*, 31 : 3.
6. f. of *Ninib-nâdin*, 71 : 6.
7. in *ûbûUşşîtu sha Naşîr*, 92 : 7-8 | 102 : 2.

Na-shi-ila, s. of *Labişhi*, w., 31 : 17.

**Na-tan-ili* (He. *נתנאל*, *Nathanazîk*), f. of *Ilî-gabri*, 67 : 15.

**Na-tu-uu* (= **נתון*).—Cf. *Jihûb*, *Iḡās* (= Donatus), N. 1. s. of *Shûlîmma*, 45 : 5.
2. in *ûru sha Natînu*, 65 : 7, 16, 20, 22.

Nergal-nâdin, s. of *Nabû-mushîtiq-arru*, *hshakkuu sha hshushannû*, 7^a : 4, R. E. | 8 : 15, L. E.

Nergal-nâdin-aḥu, s. of *Ardi-Bêl*, w., 68 : 6 f. c. | 98 : 12.

Nî-din-ta-a ("O my gift!"), s. of *Kalbiia*, w., 61 : 10.

Nî-din-ti, f. of *Ahushunû*, 46 : 2, 4 | 47 : 6.

Nî-din-tum

1. s. of *Dûdiia*, w., 15 : 19.
2. f. of *Addannu*, 75 : 14.

† Cf. *Addu-rî'u-ush-shu*.

‡ Cf. Vogüé, *l. c.*, 73.

§ Cf. Sachau, *Palmyrenische Inschriften* (in *Z. D. M. G.*, Vol. XXV, p. 742).—Cf. *Νιδμος*, Wadd. 2457 (N.).

|| Less probable *dNanû-îrî'* ("O. N., preserve"). Although *Nanû* is no Aram. deity, an Aramean living in Babylonia might have worshiped her there.

3. f. of *Uballiṣa*, 84 : 6.
 4. *sha di-gishBAR sha wiraḥurripiqada (a naraSura)*, 80 : 2, 7, 0.
Ni-din-tū-Bil, s. of *Niib-nādīn*, sc., 1 : 32.
Ni-din-tum-Bil (Bil²)
 1. s. of *Bayā'ina*, 76 : 2, 7, Lo, E.
 2. s. of *Eshī-qīr*, nephew of *Bil-aḥ-iddīna*, 57 : 3, 8, 9.
 3. s. of *Tazkursha*, 35 : 1, 18.
 4. f. of *Bil-abu-aṣur* and *Ilu-Bil-ili-narī*, 75 : 5.
 5. f. of *Bil-erish*, 60 : 1, 7, 15, L, E.
 6. f. of *Ea-nādīn* and *Ea-ana-kussi-shu*, 105 : 3.
 7. f. of *Idissa*, 85 : 24 | 86 : 6.
 8. f. of *Lābāshī*, 32 : 19.
 9. f. of *Manna-lī-Niib*, 86 : 5.
 10. f. of *Nūitta-Nanā*, 85 : 23 | 86 : 5 (Nos. 7, 9 and 10 probably same person, father of three sons).
 11. 8 : 13 | 44 : 11.
Ni-din-tum-Shumash, s. of *Banna-ibūi*, sc., 48 : 14 | 49 : 20 | 21 : 12 | 26^a : 17 | 28^a : 16.
Ni-din-tum- . . ., f. of *Ea-erish*, 86 : 7.
 **Ni-ua-a-ku, Ni-na-ak-ka*², *ḥmār bati sha Zātama*, w., 45 : 30 | 50 : 13.
Niib-abu-aṣur
 1. s. of *Bil-nādīn-shama*, sc., 74 : 48 | 76 : 14 | 77 : 12 | 80 : 17 | 83 : 24 | 84 : 15 | 102 : 19 | 106 : 16.
 2. s. of *Nādīn*, w., 78 : 9.
 3. s. of *Nūṣīr*, 31 : 3, 27.
 4. s. of *Niib-nādīn*, w., 53 : 19.
Niib-aḥ-iddīna
 1. s. of *Ardi-ckalla-rabū*, *ḥpaqad ska abullī Shūbi-Uraki-ku*, w., 48 : 31 | 69 : 19 | 84 : 14; no w., 51 : 3, 8.
 2. s. of *Ardi-Gala*, 3 : 3.
 3. s. of *Bil-aḥ-iddīna*, w., 71 : 8.
 4. s. of *Bil-shum-ibūi*, w., 7 : 21 | 7^a : 9 | 9 : 15 | 11 : 13 | 17^a : 16 | 41 : 14 | 76 : 9 | 86^a : 30.
 5. s. of *Buṣhī-Bil*, b. of *Amat-Bilit* (married to *Nū'id-Niib*, s. of *Ardi-Niib*), w., 6 : 10 | 26^a : 16; no w., 53 : 11 (13).
 6. s. of *Iddīna-Bil*, w., 31 : 21.
 7. s. of *Itti-Shumash-balāṭa*, 79 : 3.
 8. s. of *Kūṣīr*, b. of *Iqish*, w., 47 : 17.
 9. f. of *Ardīna*, 88 : 23 | 106 : 14, Lo, E.
 10. f. of *Būtiia*, 4 : 12.
 11. f. of *Muyursha*, 58 : 17.
 12. f. of *Sha-pi-kalbi*, 39^a : 14.
 13. f. of *Zabiūi*, 85 : 8.
Niib-aḥ-lul-līl, Niib-aḥ-bullī(-it)
 1. s. of *Aḥshanna*, w., 41 : 14.
 2. s. of *Apha*, w., 16 : 14 | 20 : 15 | 21 : 9.
 3. f. of *Balaṭna*, 22 : 16 | 31 : 18.
 4. f. of *Balshanna*, 6 : 12.
 5. f. of *Ribata*, 70 : 15.
Niib-ai (dBAR-DAR), s. of *Ardi-Niib*, w., 49 : 18 | 53 : 18.
Niib-ana-bati-shu, f. s. of *Lū-iddīa*, *ḥpaqad sha abullī Gala*, w., 48 : 32 | 69 : 22; no w., 51 : 4, 9.
Niib-apal-iddīna
 1. s. of *Aḥ-iddīna*, 96 : 2, L, E.
 2. f. of *Kūliu*, 39^a : 12.
Niib-bal-aḥi-shu, s. of *Upaḥḥir-Bil*, sc., 97 : 15 | 98 : 14.
Niib-er-ba, Niib-er-ba (SU)
 1. f. of *Barik-Bil*, 21 : 5.
 2. f. of *Bil-nādīn-shama* and of *Niib-nādīn*, 13 : 9 | 19 : 13 | 22 : 12 | 25 : 17 | 28 : 11 | 29 : 27 | 30 : 28 | 39^a : 7 | 40 : 15 | 41 : 10 | 45 : 31 | 48 : 22, Lo, E. | 49 : 13 | 50 : 15 | 51 : 10 | 52 : 14 | 52^a : 10 | 59 : 18 | 60 : 21 | 66^a : 17 | 69 : 15 | 70 : 12 | 72 : 15, U, E. | 74 : 14, R. | 82 : 23, Lo, E. | 83 : Lo, E. | 84 : 9 | 88 : 19 | 97 : 11 | 100 : 11 | 103 : 12 | 104 : 10 | 105 : 10.
 3. f. of *Niib-ibūi*, 17 : 11.
Niib-erish, f. of *Erba-Bil*, 56 : 14 | 58 : 14.
Niib-qīr (dBAR, dNIN-IR, 12 : 13)
 1. s. of *Barik-Shamshi*, 7^a : 2, 11 (w.) | 8 : 11.
 2. s. of *Bazūza*, w., 28^a : 10.
 3. s. of *Balshanna*, w., 21 : 8.
 4. s. of *Bilit-nādīn*, b. of *Barik-Shamshi*, w., 7 : 24.
 5. s. of *Danna*, 85 : 3 | 86 : 3.
 6. s. of *Danna-Nergal*, 35 : [3], 19.
 7. s. of *Iddīna-Nabū*, w., 40 : 25.
 8. s. of *Lābāshī*, 38 : 3, 16.
 9. s. of *Niib-muballīl*, 22 : 2, 20.
 10. s. of *Samūa*, w., 15 : 20.
 11. s. of *Shum-iddīna*, sc. & w., 36 : 16 | 41 : 25 | 62 : 13 | 63 : 15 | 66^a : 21 | 71 : 6 | 94^a : 15 | 95 : 15 | 96 : 16 | 101 : 15.
 12. s. of *Zabiūa*, w., 21 : 10.
 13. (?), f. of *Ardi-Bil*, 12 : 4.
 14. f. of *Ardi-ckalla-rabū*, 22 : 14 | 28 : 12 | 33 : 7 | 34 : 22 | 35 : 28 | 40 : 17.

¹ Cf. *Nergal-a-na-bati-shu* (Strassmaier, *Cambyses* 261 : 13), and *Ea-a-na-kussi-shu* (above). Abbreviated, supplement something like *likrub*.

15. f. of *Bil-aḫ-iddīna*, 70 : 14.
 16. f. of *Bil-īpush*, 61 : 10.
 17. f. of *Dabatani*, 72 : 11.
 18. f. of *Iddīna-Nabū*, 18 : 12.
 19. f. of *Kūšir*, 17 : 15.
 20. f. of *Nabū-nādin*, 61 : 4 | 78 : 3.
 21. f. of *Ninib-nādin*, 7^a : 8 | 9 : 14 | 11 : 12 | 12 : 13 | 13 : 7, and of *Shamash-aḫ-iddīna*, 7^a : 8 | 12 : 13 | 26 : 17 | 27 : 9 | 40 : 16 | 48 : 25, Lo. E. | 49 : 14 | 50 : 15 | 51 : 10 | 52 : 11 | 52^a : 10 | [59 : 18] | 69 : 15, U. E.
 22. f. of *Niqūda*, 66 : 11.
 23. f. of *Tivīdāta*, 74 : 5.
- Ninib-ga-mīl*
 1. s. of *Addaana*, w., 89 : 15.
 2. s. of *Aplū*, w., 85 : 18 | [86 : 17].
 3. s. of *Bil-nādin*, sc., 16 : 18.
 4. s. of *Dumuy*, sc., 91 : 13 | 104 : 14 | 105 : 14.
 5. s. of *Uashdai*, w., 6 : 13.
 6. s. of *Mannu-lū-shulam*, w., 12 : 13 | 35 : [1], 18.
 7. s. of *Sin-nāšir*, w., 11 : 13.
 8. s. of ai, w., 86^a : 33.
 9. f. of *Balūta*, 86^a : 29.
 10. f. of *Kīna-aplu*, 71 : 8.
- Ninib-ibni*
 1. s. of *Bahāna*, b. of *Nadab(?)shanna*, 7 : 2, L. E.
 2. s. of *Erbā*, w., 26^a : 14 | 28^a : 10.
 3. s. of *Ninib-erba*, w., 17 : 14.
- Ninib-ile'i*, in *aw-Uḫṣi'ti sha Ninib-ile'i*, 79 : 4.
- Ninib-muballūt (-it)*
 1. s. of *Aplū*, 96 : 3, L. E.
 2. s. of *Ardi-Ninib*, f. of *Utuāni*, 63 : 6 | 94^a : 2, L. E.
 3. s. of *Bil-nādin*, w., 10 : 23 | 54 : 10.
 4. s. of *Zerīa*, sc., 10 : 26.
 5. s. of, w., 3 : 22.
 6. f. of *Aḫ-iddīna* and *Ardi-Ninib*, 13 : 10 | 41 : 12 | 48 : 24 | 55 : 24 | 66^a : 18 | 88 : 19.
 7. f. of *Nāšir*, 8 : 9.
 8. f. of *Ninib-īfir*, 22 : 3.
 9. f. of *Sham-iddīna*, 69 : 18, U. E.
 10. f. of *Uballiṣu-Gula*, 66 : 13.
 11. 63 : 3 | 107 : 6.
- Ninib-mu-tir-rī-shū*, [*Ninib-mu-ti*]r-shū, [*Ninib*]-mūtir (*GUR*)-shū, and abbreviated *Ma-tir-rī-shū* (32 : 15 | 51 : 14)
 1. s. of *Nabū-aḫ-iddīna*, b. of *Ninib-nāšir*, w., 48 : 25 | 49 : 17 | 51 : 14 | 86^a : 27 | 88 : 20.
 2. s. of *Uballiṣu-Marduk*, b. of *Ninib-nādin-shanna*, w., 8 : 18 | [23 : 20] | 32 : 15 | 39 : 9.
- Ninib-nū'id*
 1. s. of *Bil-apal-ušur(?)*, 44 : 4.
 2. s. of *Iddīna-aplu*, w., 73 : 15.
 3. 8 : 12.
- Ninib* (*dBAR*, *dNLN-IB*)-nādin (*MU*, *SE*, 39^a : 9)
 1. s. of *Aplū*, w., 64 : 11 | 73 : 11.
 2. s. of *Bil-kishir*, sc. & w., 31 : 23 | 39^a : 15 | 42 : 10 | 70 : 16.
 3. s. of *Bil-sham-ibni*, w., 68 : 7 f. e.
 4. s. of *Kūšir*, w., 42 : 7 | 56 : 13.
 5. s. of *Kīna-aplu*, w., 92 : 14.
 6. s. of *Mugarsu*, sc., 54 : 14 | 63 : 17.
 7. s. of *Nadin*, w. & sc., 1 : 28, Lo. E. | 62 : 16.
 8. s. of *Nanū-nadin*, w., 46 : 8 | 47 : 15.
 9. s. of *Nāšir*, w., 71 : 6.
 10. s. of *Ninib-erba*, b. of *Bil-nadin-shanna*, w., 19 : 13 | 22 : 12 | 25 : 17 | 28 : 11 | 29 : 27 | 30 : 28 | 39^a : 7 | 40 : 15 | 41 : 10 | 45 : 30 | 48 : 22, Lo. E. | 49 : 13 | 50 : 14 | 51 : 10 | 52 : 14 | 52^a : 9 | 59 : 18 | 60 : 21 | 66^a : 17 | 69 : 15 | 84 : 8 | 88 : 19 | 97 : 11 | 100 : 11 | 103 : 12 | 104 : 10 | 105 : 10.
 11. s. of *Ninib-īfir*, b. of *Shamash-aḫ-iddīna*, w., 7^a : 8 | 9 : 14 | 11 : 12 | 12 : 13 | 13 : 7.
 12. s. of *Ninib-nadin*, w., 8 : 19.
 13. s. of *Niqūd*, w., 101 : 16.
 14. s. of *Ribāt*, w., 58 : 16.
 15. s. of *Sham-iddīna*, w., 57 : 15.
 16. ? f. of *Aḫ-iddīna*, 8 : 3.
 17. f. of *Aḫshanna*, 2 : 14.
 18. f. of *Aplū*, 4 : 13 | 68 : 7 f. e. | 69 : 23 | 70 : 13 | 94 : R. | 94^a : 14, R. | 95 : 15, R. | 96 : 15, R. | 101 : 17 | 107 : 19.
 19. f. of *Ardi-Gula*, 17^a : 18 | 91 : 11 | [94 : 16?].
 20. f. of *Bil-īfir*, 19 : 3.
 21. f. of *Bil-itāanna*, 13 : 11.
 22. f. of *Erbā*, 19 : 15 | [26^a : 13] | 34 : 23 | 35 : 29 | 39^a : 9 | 48 : 30 | 51 : 3.
 23. f. of *Uḫṣu* and *Nadin*, 15 : 18 | 18 : 9.
 24. f. of *Iddīna-Bil*, 32 : 17.
 25. f. of *Nabū-aḫ-iddīna*, 7^a : 6 | 14 : 15 | 23 : 18 | 27 : 9 | 48 : 4.
 26. f. of *Nanū-rish*, 59 : 21.
 27. f. of *Nādīna-Bil*, 1 : 32.
 28. f. of *Ninib-ahu-ušur*, 53 : 20.
 29. f. of *Ninib-nādin*, 8 : 19.
 30. f. of *Shar(?)-iqisha*, 85 : 7.
 31. f. of *Sham-iddīna*, 33 : 9 | 48 : 28 | [59 : 21].
 32. *ḫstakku sha Nippur*, 23 : 17.
 33. 70 : 2.

Ninib-nādin-ahū, s. of *Ninib-nāšir-ahū*, 19: 4, R, E.

Ninib-na-din(nādin)-shumū

1. s. of *Uhallūsa-Marduk*, b. of *Ninib-matirrišu*, w.,
7^a: 7 | 8: 18 | 13: 8 | 14: 15 | 19: 14 | 24: 12 |
25: 16 | 26: 16 | 27: 8 | 28: 5 (no w.) | 29: 27 |
30: 29 | 32: 15 | 33: 6.
2. f. of *Itti-Bel-balaṭu*, 39: 11.

Ninib-na-šir, Ninib-nāšir (PAP)

1. s. of *Ardi-Bel*, gs. of *Nusku-ushabshi* (48: 35), b.
of *Bel-kishir* (55: 25), sc. & w., 33: 11 | 37: 18 |
38: 18 | 41: 17 | 48: 35 | 49: 19 | 50: 19 | 51: 15 |
[52: 18] | 52^a: 14 | 55: 25 | 60: 24 | 65: 29 | 67:
18 | 72: 16 | 89: 17.
2. s. of *Bel-iqisha*, 17^a: 4.
3. s. of *Yanab*, w., 9: 17 | 17: 18.
4. s. of *Iddina-Bel*, w., 42: 9 | 69: 22.
5. s. of *Nabu-ah-iddina*, b. of *Ninib-matirrišu*, w.,
48: 25 | 52: 15 | 52^b: 11 | 59: 19, Lo. E. | 60: 22 |
66^a: 18, U. E. | 69: 17, Lo. E. | 70: 11 | 72: 15 |
81: 10 | 82: 23 | 88: 20 | 86^a: 27 | 89: 12 | [94:
15] | 94^a: 13 | 97: 11 | 103: 11 | 104: 12 | 105: 12.
6. f. of *Bel-maku-apla*, 96: 17 | 99: 17.
7. f. of *Belshunu*, 51: 12 | 65: 25 | 67: 16 | 69: 26 |
75: 15 | 94^a: 13 | 99: 15 | 103: 13.
8. f. of *Itti-Bel-balaṭu*, 43: 21.
9. f. of *Shaba*, 94: 17 | 94^b: 16 | 95: 18 | 96: 18 |
99: 20.

Ninib-nāšir-ahū (SIESH-SIESH), f. of *Ninib-nādin-ahū*, 19: 4.

Ninib (dSHI-DU)-ū-paḥ-ḥīr, f. m. of *Bikkūa*, 14: 13.

Nippur ([^mEN LI]L-KI), s. of *Nabū-muballit*, 92: 3.

Ni-qud, Ni-qu-du (cf. Bi. נִקְוֵד)

1. s. of *Ninib-iṭir*, w., 66: 11.
2. f. of *Ninib-nādin*, 101: 16.
3. f. of *Ribat*, 7: 20 | 24: 13 | 25: 18 | 26: 16 | 29:
26 | 30: 27 | 66^a: 16 | 81: 9.

Ni-is-sa-ḥar-Bel, s. of *Belshunu*, w., 9: 16.

**Nit-ta-hu-za-na²*, cf. *Ush-ta-hu-za-na²*.

**Yu-ḥa-a* (cf. He. נִיחָה), s. of *Erbā*, w., 4: 12.

Nu-ūr-māti-Bel ("B. is the light of the country"), † s.
of *Ardi-Gala*, w., 6: 11.

Nūr-taz-kur-Bel, § f. of *Aplā*, 47: 19.

Nusku-nādin

1. s. of *Ardi-Gala*, se., 6: 14 | 9: 18 | 11: 17 | 12:
16 | 14: 18 | 15: 21 | 17^a: 19 | 20: 17 | [23: 23] |
24: 15 | 25: 21 | 29: 29 | 30: 31 | 34: 26 | 45:
35 | 55: 26 (w.).
2. s. of *Ardiā*, w., 13: 11.
3. || f. of *Silim-ilāni*, 108: 13.

Nusku-ushabshi(-shi), f. of *Ardi-Bel*, gf. of *Ninib-nāšir*,
48: 35.

Nu-ū-ḥi-d-Mil ḥi,* s. of *Awam-ihni*, w., 47: 19.

**Pa-da-a-ma* (פְּדָה), s. of *Iahḫūma*, b. of *Iahūnatanu*,
25: 18.

**Pa-di-du-ru-ū*, f. of *Isiputaru^a*, 28^a: 5.

**Pa-ni-ia* (*פְּנִיָה), f. of *Shilimma*, 14: 14.

Pa-ni-ilī (cf. He. פְּנִיָה, Gen. 32: 31), f. of *Ta*, . . . ,
3^a: 12.

**Pa-pa-ka* (Pe. *Pāpak*, Arab. *Babak*, Παπαζωός), f. of
Boḡiāz(ā)u, 11: 2, 6.

**Pa-ra-ri-a* (Median), f. of *Boḡa^azūshum*, 76: 12.

**Pa-ti-ish-ta-na²* (Pe. **Pa-ti-shtāna*, "holding the posi-
tion of a lord"), s. of *Daruakka^a*, 74: 6, 12.

**Pa-ta-ah* (abbreviated, cf. He. פְּתָחָה), f. of *Shumū*, 84: 5.

**Pi-ti-ia-a-ma* (He. פְּדָה), s. of *Shilimma*, 14: 4, 9 | 34:
24 (w.) | 45: 33 (w.).

Pa-ah-ḥa-ra

1. f. of *Ardi-Bel*, 19: 3.
2. f. of *Belshunu*, 6: 11.

Pa-ah-ḥa-ra-a, m. of *Huṣararu*, 75: 6, O.

Qu-ad-du-shu, s. of *Labashi*, 75: 2.

**Qu-ḥi-ia*, 70: 7.

**Qar-ḥa^a* (cf. He. קָרַח, Sinitic (Arab.) קَرَحِي, and (Ar.)
قَرَحَا, "bald."—N.)

1. s. of *Nabū-zabad*, w., 85: 21 | 86: 18.
2. f. of *Bil-iṭir*, 15: 19.

Qu-da-a, Qud-da-a

1. s. of *Murashū*, w., 48: 23, U. E.
2. f. of *Iddinuu*, 32^a: 11.
3. f. of *Shadū-rabū-natanuu*, 16: 2.

† In view of the writing *Bel-ū-paḥ-SAR* (*q. v.*), which can only be read *Bel-ū-paḥ-ḥīr*, I reject Delitzsch's *ū-paḥ-ḥar* (*Assyrisches Handwörterbuch*, p. 520 b), substituting the reading above.

‡ Unless by mistake the scribe omitted a perpendicular wedge between *nūr* and *māti*, in which case the name would be identical with the following. But cf. names like *Shamash-nu-ūr-ma-tim*, Pinches, *Pek*, p. 55.

§ Cf. also the previous name.

|| If the name is to be read as restored above (*Nusku-nādin*).

* Cf. *Liwh-ibbi-ilī*, Strassmaier, *Cambyses* 268: 15.

- **Qu-su-ia-a-ha-bi* (Edomite = *קוסייהב†), *hrē'ū*, s. of *Marē*, 1: 1, 23, 25, R. E.
- **Ra'a-bi-ila* (= *רַחֲבִיִּילָא, cf. He. רַחֲבִיִּי, רַחֲבִיִּי), s. of *Kalbi-Bau*, *hshauū sha Shubum-Babīlu*, *hshakuu hshushannua*, 44: 16, L. E.
- **Ra-ah-bi-ili*, *Rab-bi-ili* (cf. Pa., Na. רַב־אֵל, 'Ραῖζελος (Uranios)—X), s. of *Nabū-zir-iddīna*, 40: 1, 10 | 72: 14 (w.) | 80: 16 (w.).
- **Ra-hi-im-ili(ili)* *Ra-hi-mi-ili* = "God is merciful," (Ar., cf. He. רַחֲמִימִי)†
1. s. of *Sishū* 98: 2, O.
 2. f. of *Lamanū*, 36: 11 | 37: 10 | 38: 10.
 3. f. of *Zabdiū*, 65: 28 | 69: 3, 6. (Cf. the foll.)
 4. f. of *Ubarna*, 59: 17 | 69: 1, and of *Zabdiū*, 65: 28 | 69: 3, 6. (Cf. the previous No.)
- **Ra-hi-mu* (abbrev.) in *abuShubti-Rahīmu*, 86^a: 5.
- Rammān-ri-man-ai*, s. of *Aplū*, 35: 2, 19.
- Ri'a-a-nu*, s. of *Kalbi-Bau*, 83: 6.
- Ri-ba-a-tū* (70: 15), *Ri-bat*
1. s. of *Banan-ērish*, w., 56: 17.
 2. s. of *Bel-bullīsu*, 91: 2.
 3. s. of *Bel-erba*, 43: 2, 8 (id. with 11, cf. Intr., p. 14).
 4. s. of *Nanā-nādīn*, 38: 3, 17.
 5. s. of *Ninib-ahē-bullī*, w., 70: 15.
 6. s. of *Niyūd*, w., 7: 20 | 24: 13 | 25: 17 | 26: 15 | 29: 25 | 30: 27 | 66^a: 16, U. E. | 81: 9.
 7. s. of *Shamashai*, w., 107: 15, U. E.
 8. s. of . . . -*Bel*, b. of *Bel-nādīn-shumū* and *Shum-iddīna*, 7: 3, L. E.
 9. f. of *Bēl-ittannu*, 60: 23.
 10. f. of *Ninib-nādīn*, 58: 16.
 11. *hardu sha Bēl-nādīn-shumū*, 52: 1, 13, R.
 12. m. of *Bel-abu-nšur*, 90: 2.
- **Ri-i-ka(?) -ili*, s. of *Bēl-ah-iddīna*, b. of *Shamshi-tiudar*, 109: 1.
- Ri-man-ai-Bēl*, s. of *Ahē-Umur*, w., 39^a: 11.
- Ri-man-uu-Bēl*, s. of *Šilla-ai*, w., 82: 24, U. E.
- Ri-mut* (abbreviated)
1. s. of *Belshunu*, w., 58: 13.
 2. s. of *Murashū*, 61: 3 | 78: 1 (abbreviated from *Ramūt-Ninib*, q. e.).
 3. f. of *Bel-kāšir*, 61: 12.
 4. f. of *Bēl-nādīn*, 31: 2, 15.
 5. f. of *Nūšir*, 8: 2.
- Ri-mut-Bēl*, s. of *Dūdlū*, b. of *Nādīn*, 26^a: 3.
- Ri-mut-Ninib* and abbreviated *Ri-mut* (61: 3 | 78: 1)
1. s. of *Bel-hatin*, 46: 4 | 47: 6 | 48: 24, U. E. (w.).
 2. s. of *Murashū* (i. e. grandson of M., and identical with No. 1? Cf. p. 15), 46: 2 | 47: 3 | 73: 2, 7, 10 | 87: 1, 6 | 90: 3, 4 | 92: 1, 6, 8, 10 | 108: 1, [5], 7, 9 | 109: 3, 6.
- Ritti* (*KISHIB*) or *Upahhīr* (*NIIGIN*):-*Bēl*, § f. of *Ardī-Ninib*, 78: 12.
- **Ru-shū-uu-da(-a)-tū(ti)* (Pe. **Raushan-dāta*) (cont. *raūšāna*, "clear," or *raūšāh*, "clearness," N.) uncle (father's brother) of *Baga'-nari*, 48: 3, 10.
- **Ru-shū-uu-pa-a-ti* (Pe. **Raushan-pāta*), *hsipir sha Artar nu*, 48: 7.
- **Sa-ah-ma'*, *Sah-ma-a*
1. f. of *Nanā-ūdrī*, 20: 6.
 2. f. of *Nanā-nādīn*, 27: 11 (probably same person as No. 1).
- **Sa-mu-ū-a* (He. שַׁמְעוֹן?), f. of *Ninib-ētir*, 15: 20.
- **Sa-at-ta-ru* (cf. He. סַטְרָר), s. of *Shabbaliū*, 45: 3. (Repeatedly found in the Haurān, N.)
- Sē-lim-Bēl*, f. of *Aml-Bēl*, 81: 13.
- Sē-lim-ilani*
1. s. of *Labūshi*, w., 43: 17 | 56: 11 | 108: 13.
 2. s. of *Naska-[nādīn?]*, w., 108: 13.
 3. s. of *Sham-iddīna*, w., 86^a: 34.
 4. s. of *Ubar*, w., 19: 16.
 5. f. of *Ardī-Ninib*, 2: 13 | 9: 17.
 6. f. of *Bel* 43: 18.
- **Sin-ba-ua* (*סַנְבַּא), s. of *Sin-maballī*, w., 85: 20.
- Sin-bullī-su*, f. of *Sin* 86: 7.
- Sin-erba*, in *Bīt-Sin-erba*, 7: 8.
- Sin-ētir*
1. s. of *Tukkallum*, w., 28^a: 12.
 2. f. of *Ardiū*, 47: 18.
 3. f. of *Shamshī-nārī*, 49: 18.
- Sin-ik-gur*, *Sin-ik-gur*||
1. s. of *Nādīn*, w. & sc., 3^a: 13 | 19: 16.
 2. f. of *Aplū*, 17: 16.
- Sin-lishīr* (*GISH* ¶), in *abuBīt-Sin-lishīr*, 93: 3, 7.
- Sin-maballī(-it)*
1. s. of *Ardī-Ninib*, 96: 2, L. E.
 2. f. of *Sin-ba-ua*, 85: 21.

† For other proper names containing the god *Qas*, cf. *Kas-dana'* (above), *Qaush malaka*, *Qaush-gabrī* (Schrader, *K.A.T.*, p. 150), *Bi*, קַסְנָה-בִּיִּקֹּס (Euting, *Nab. Ins.* 12, 1), *Κασσαπαζος* (cf. Baethgen, *l. c.*, p. 11).

‡ The corresponding Babylonian name would read *Ramanu(ū)-ila*.

§ Cf. *Rūt-tē-Marduk* (Hilprecht, *Freibrief Nebukadnezar's I.* col. I, 25, etc.

|| *Sin-KAT*, which may also be read *Sin-kāšir*.

¶ Cf. Tallquist, *Die Sprache der Contracte Nabū-na'ūd's*, p. 147.

Sîn-nâdin

1. f. of *Hamada'*, 82 : 4.
2. 70 : 6.

Sîn-na-din-ahû, f. of *Zabûia*, 97 : 2. Cf. also the following name.

Sîn-nâdin-ahû, s. of *Ardi-Ban*, sc., 22 : 18 | 68 : 4 f. e. | 73 : 17. (In the latter two passages *SHESH* is not followed by *pl.*)

Sîn-nâzîr (=P.1P)

1. s. of *Nâdin*, w., 64 : 11.
2. f. of *Ninib-gumil*, 11 : 13.

Sîn-ta-qu-ua (cf. He. אַרְתָּקוּא), 70 : 6.

Sîn-, s. of *Sîn-bullîsu*, 86 : 7.

**Sî-shu-û-*, t. of *Rahim-ib*, 98 : 2.

Sû-baa-ma-akiu, f. of *Nabû-shara'a*, 32 : 6, 7, 8, 10, 12.

**Shab-ba-lê-ai* (cf. He. שַׁבְּבַלַּי), f. of *Sattara*, 45 : 3.

**Shab-ba-ta-ai*, *Shab-bat-ai* (cf. He. שַׁבְּתַי)

1. f. of *Gadaliûma*, 69 : 21.
2. f. of *dashab'a*, 86 : 1.

dShadû-rabû-êtir

1. s. of *Bal-ittanna*, 68 : 3.
2. s. of *Shadû-rabû-nâdin*, 16 : 1, U. E.

dShadû-rabû-nâdin

1. s. of *Baa-nâdin*, w., 108 : 15.
2. f. of *Idlîna-Nabû*, 16 : 15.
3. f. of *Shadû-rabû-êtir*, 16 : 1.

dShadû-rabû'-na-tan-ua, s. of *Qadda*, 16 : 1.

dShadû-rabû-sha-zûh

1. s. of *Bal-bullîsu*, 84 : 6.
2. s. of *Bal-hytiu*, 86 : 8.

Sha-ûli-ahû (Sha-ZU-SHESH)

1. s. of *Ushdati*, *hshakan sha hIRpl*, 70 : 8, O.
2. f. of *Barikki*, 31 : 20.

Shakin-lali-ua (*SH.1-L.1-L.1-ua*)[§], f. of *Amû-Bêl*, 23 : 6.

Sha-la-la-ua, cf. *Shakin-lalîna*.

**Sha-ma-ah-û-ua* (He. שַׁמְעֵן), s. of *Iadûiûma*, b. of *lahû-natana*, *Ahûiûma* and *Padama*, 45 : 2.

Sha-Marduk-ab-î-û, 107 : 1.

Shamash-ah-iddîna

1. s. of *Ah-iddîna*, w., 31 : 21.
2. s. of *Ninib-êtir*, b. of *Ninib-nâdin*, w., 7 : 8 | 12 : 13 | 26 : 17 | 27 : 9 | 40 : 15 | 48 : 25, Lo. E. | 49 : 14 | 50 : 15 | 51 : 10 | 52 : 14 | 52^a : 10 | 59 : 18 | 69 : 15, U. E.

Shamash-ai, f. of *Rîbût*, 107 : 6, 15, U. E.

Shamash-balât-su-îqbi

1. s. of *Baunc-ûbû*, sc., 4 : 14 | 5 : 13.
2. f. of *Bel-îqîsha*, 19 : 18.

Shamash-erba, f. of *Nabû-rî'ûskanu*, 83 : 6.

Shamash-êrish, s. of *Aam-zîr-îshîr*, w., b. of *Addana* (*q. c.*), 82 : 26.

Shamash-êtir, s. of *Ah-a-ua*, w., 3^a : 11.

Shamash-ûbû, s. of *Ah-iddîna*, w., 43 : 19.

Shamash-mahallî(-it)

1. s. of *Tiriûma*, w., 11 : 11, R. E. | 30 : 29 | 34 : 24 | 35 : 30 | 39^a : 8 | 48 : 33, R. E. | 51 : 11 | 59 : 20 | 69 : 18.
2. f. of *Bal-ah-iddîna*, 11 : 15.

Shamash-nadin

1. s. of *Bal-êru*, m. of *Nabû-ushzûb*, 73 : 5, 6.
2. t. of *Balûta*, 17^a : 4.

Shamash-na-din-zîru, s. of *Baunc-ûbû*, sc., 35 : 31 | 40 : 20 | 53 : 21 | 55 : 27 | 56 : 18 | 58 : 18.

Shamash-shar-usur, 19 : 4.

Shamash-shum-îqîsha(-sha), s. of *Kîdin*, b. of *Balûd*, 17 : 2.

Shamash-zîr-ûbû, 2 : 2, 3 | 3 : 8.

Sha-ma-c-ra-ua (*Σεργίματος* and *Σεργιμάτος*, for which read *Σεργιμάτος*, cf. Introd. p. 23), t. of *Namârî'*, 75 : 6.

**Sha-ma-as-pi-ît-ra-û* (without det. *m.*), 101 : 2.

**Sha-am-sha-ua* (cf. He. שַׁמְשָׁן, LXX *Σαμσών*), apparently *harda sha Addana* (cf. also *Bilshana*), 61 : 6.

**Shamshî-la-rak-lu* (Ar. *شَمَشَرَر*, cf. Pa., *بولبرر*), s. of *Marc-ûddîna*, 85 : 6.

**Shamshî-la-din-û* (Ar., cf. *Amur-ladû*, Ashurbânâpal VIII, 15), s. of *Dannâ*, 56 : 3.

**Shamshî-li-in-dar* (Ar. *شَمَشِيلِندَر*, cf. *Ilê-lindar*)

1. s. of *Bal-ah-iddîna*, b. of *Rîkat(?)-ûl*, 109 : 2.
2. s. of *Bilshana*, 94 : 3.
3. s. of *Marduka*, w., 67 : 13.

**Shamshî-na-da-rî* (cf. Pa. *נַרְדַּבּוּל*), s. of *Bil-êtir*, 93 : 3.

**Shamshî-nûrî* (Ar. *شَمَشِينُور*), s. of *Sîn-êtir*, w., 49 : 18.

Sha-ma-û, s. of *Patah*, 84 : 5, O.

Sha-Nabû-shû-û

1. s. of *Bal-nâdin*, w., 12 : 15.
2. s. of *Kirîbtû*, b. of *Bil-bullîsu*, 36 : 3.

† Cf. also Euting, *Sinaitische Inschriften*, 370.

‡ Possibly the god was pronounced differently, cf. Hilprecht, *Assyriaca*, p. 76, note 2.

§ Cf. *Shûkû-lalû* (*SH.1-L.1-L.1*), Strassmaier, *Cambyses* 287 : 12, 16, etc., and *Lalû'-Nabû* (above).

|| Cf. Sachau, *l. c.*, p. 742; Vogué, 93.

Shangū (?E(?)*MASHU*), m. of *Manna-lū-shulūm*, 54 : 5.

Shu-pū-kal-bī (and *kalbi* = *UR-KU*)

1. s. of *Ninib-aḡ-iddina*, w., 39^a : 14.
2. f. of *Bēlshunu*, 7 : 24.
3. f. of *Dalatani*, 38 : 2.
4. f. of *Erba-Bēl*, 64 : 16.
5. f. of *Shum-iddina*, 20 : 13 | 27 : 12 | 52^a : 1 | 71 : 7 | 89 : 16, U. E.

**Shu-ra'a-ili* (cf. Sa, *Il-shara'a* and *Nabū-shara'a* above)

1. f. of *Bēl-īṭir*, 102 : 16.
2. f. of *Biral*, 7 : 23
3. f. of *Shum-iddina*, 16 : 16.

Shar(?)†-*iqisha* (*sha*), s. of *Ninib-nādīn*, 85 : 7.

Shar(?)-*kī'*, f. of *Bēl-nādīn*, 14 : 17.

**Shu-ar-tū*(*par*?)*-ur'*, f. of *Ustū'*, 48 : 33.

**Shu-ta-bar-za-na* (Pe, Σατζαπαζατζς), s. of *Bēl-ibūi*, w., 83 : 19, L. E. & R.

Shi-da', s. of *Nabū-daiannu*, w., 50 : 18 | 93 : 13; no w., 64 : 2, U. E.

**Shi-li-im-mu* (He, שִׁלְיִם)

1. s. of *Ḥāhū-lakim*, w., 28 : 14.
2. s. of *Panūa*, w., 14 : 14.
3. f. of *Natānu*, 45 : 5.
4. f. of *Piliūnu*, 14 : 5, 9 | 34 : 24 | 45 : 33.

Shi-riq-ti, *Shiriqtim* (*RU*)-(*tim*)

1. s. of *Dida*, b. of *Ardi-Bēl*, 88 : 1.
2. s. of *Kinti-iddina*, 17^a : 5.
3. f. of *Ardi-Ninib*, 17 : 16 | 62 : 14 | 63 : 16.
4. f. of *Bēlshunu*, 78 : 10.

Shi-riq-tū-Ninib (44 : 22), *Shiriqtu* (-*tū* = *RU-tū*)-*Ninib* (19 : 14), *Shiriqtim* (-*tim* = *RU-tim*)-*Ninib* (*pas-sim*), *Shiriqtu* (= *RU-RU*)-*Ninib* (27 : 10), f. of *Ardi-Bēl*, 4 : 11 | 19 : 14 | 27 : 10 | 28 : 11 | 34 : 21 | 35 : 27 | 40 : 16 | 44 : 22 | 45 : 31 | 48 : 23, L. E. | 52 : 15 | 52^a : 9 | 53 : 15, L. E. | 55 : R. | 57 : 14 | 59 : 18 | 70 : 10, R. E. | 72 : 10, L. E. | 74 : 14, L. E. | 80 : 11, L. E. | 89 : 10, L. E. | 95 : 14 | 96 : 14 | 99 : 14.

Shi-ish-ku, f. of *Nabū-ittannu*, 71 : 3.†

Shū-la-a

1. s. of *Ninib-nāḡīr*, sc., 94 : 17 | 94^b : 16 | 95 : 18 | 96 : 18 | 99 : 20.
2. s. of *Takkutu*, w., 65 : 25 | 67 : 16 | 75 : 15.
3. in *ātuBīt-Shulū*, 8 : 10 | 44 : 13.

Shū-tum (*Shulum*)-*Bābilū* (*Eki. DIN-TIRki*)

1. f. of *Nabū-ittannu*, 93 : 4.
2. 44 : 14, 16, 20, L. E. | 70 : 5.

Shul-lum-na-a, *Shul-lum-a* (cf. He, שִׁלְלִימָא)

1. s. of *Bēl-muballit*, b. cf. *Bēl-nādīn*, w., 32 : 20.
2. s. of *Nādīn*, w., 14 : 17 | 17 : 14 | 17^b : 15 | 22 : 13 | 26^a : 14 | 33 : 8.
3. s. of *Zabdiia*, 92 : 4.

Shum-iddina (*MU MU*)

1. s. of *Addannu*, w., 40 : 19 | 45 : 34 | 48 : 29 | [50 : 16] | 53 : 16 | 55 : 23, R. | 69 : 23 | 89 : 10, U. E.
2. s. of *Aḡashana*, w., 7 : 21.
3. s. of *Bēl-nādīn*, w., 10 : 25.
4. s. of *Bēlshunu*, w., 94^a : R. | 99 : 18, R.
5. s. of *Iddina-Nabū*, w., 85 : 25 | 86 : 22.
6. s. of (*Iua*)-*ḡilla-Ninib*, 58 : 3, 21 | 70 : 13.
7. s. of *Kāḡīr*, w., 5 : 11 | 11 : 16 | 18 : 9 | 19 : 19 | 26 : 17 | 27 : 12.
8. s. of *Lābashi*, w., 3^a : 9.
9. s. of *Ninib-īṭir*, w., 16 : 17.
10. s. of *Ninib-muballit*, w., 69 : 18, U. E.
11. s. of *Ninib-nādīn*, w., 33 : 9 | 48 : 28 | 59 : 21.
12. s. of *Shu-pū-kalbi*, w., [20 : 13] | 27 : 11 | 72 : 7 | 89 : 16, U. E. ; no w., 52^a : 1.
13. s. of *Shara'a-ili*, w., 16 : 16.
14. s. of *Ṣabūtum*, husband of *f Bēlshunu*, 58 : 4.
15. s. of *ʿ-Bēl*, b. of *Bēl-nādīn-shuma* and *Ribūt*, 7 : 3.
16. f. of *Bēl-ittannu*, 2 : 12.
17. f. of *Bēl-nādīn*, 99 : 18.
18. f. of *Imbiia*, [23 : 21] | 32 : 19.
19. f. of *Iqisha-apla*, 90 : 8 | 108 : 12 | 109 : 12.
20. f. of *Ninib-īṭir*, 36 : 16 | 44 : 25 | 62 : 13 | 63 : 15 | 66^a : 21 | 71 : 6 | 94^b : 15 | 95 : 15 | 96 : 16 | 101 : 16.
21. f. of *Ninib-nādīn*, 57 : 15.
22. f. of *Silim-ilāni*, 86^a : 34.
23. sc., 32^a : 14.

Shum-akū

1. s. of *Ardi-Ninib*, b. of *Kina-apla*, w., 7^b : 10.
2. f. of *Dannū*, 82 : 25 | 89 : 15 | 92 : 13 | 108 : 11.
3. f. of *Zar-akū*, 17 : 17.

Shū-za-bu, s. of *Nū'id-Bēl*, w., 94^b : 14 | 95 : 15 | 99 : 17.

Ṣabu-tum ("Desire"), f. of *Shum-iddina*, 58 : 4.

Ṣa-an-ga-na, cf. *Za-an-ga-na*.

Ṣilla-aī (abbreviated, cf. Introduction, p. 24)

1. (Abbrev. from *Iua-ḡilla-Esaḡila*), f. of *Bēl-ushal-tim* and *Ea-bullūsu*, 83 : 21.
2. f. of *Rimannu-Bēl*, 82 : 24, U. E.

† *BI* and *Sharru* are made identical in No. 85; cf. l. 8 (*Za-bi-ni*) with l. 28 (*sharru*).

‡ Cf. *ḫrab-shi-ish-ku* (Strassmaier, *Cyrus* 74 : 8).

Sil-lu-Ninib, abbrev. from *Iso-sillu-Ninib*, *q. r.*

Sur-ra-ai ("Man of Tyre," He. שר, cf. *Arhilai*, *Isin-mai*), in *abu Bat-Surrai*, 79 : 5 (or "Man of Beth-Sūr?").

Tah-ai-a, f. of *Bel-irish*, cf. of *Yashdai*, 12 : 6, 9.

Ta-ud-dan-uu, f. of *Bil-nadin-shumu*, 13 : 12.

Taq-bi-li-shir (Σίφα'), in *abu Bat-Taqbi-lashir*, 79 : 7.

Ta-qish, 93 : 15, abbrev. from *Taqish-Gula*, *q. r.*

*Ta-qish-Gula*¹ (*d. ME-ME*), and abbrev. *Ta-qish* (93 : 15), s. of *Iddina-Bel*, sc. & w., 75 : 17 | 77 : 11 | 87 : 11 | 88 : 24 | 90 : 9 | 92 : 16 | 93 : 15 | 100 : 14 | 106 : 15, R. E. | 108 : 16 | 109 : 13.

Taz-kur-shu, f. of *Nidintum-Bel*, 35 : 1.

Ta s. of *Papi-ili*, 3^a : 12.

**Ti-ra-ka-am*, *Ti-ri-ka-mu* (Pe. = **Tira-kama*, "Having desire for power," or containing god *Tira*?).

1. s. of *Bagapānu*, 54 : 2 (id. with No. 2, cf. p. 14).

2. *hamār bitī sha Bil-nadin-shumu*, 68 : 1, 5, 8.

Tir-da . . . (perhaps = *Tardā*, "O child"), f. of *Nabū-nādin*, 18 : 1.

**Ti-hu-at* (*par?*)*-ar-ta*²*-is*, *Ti-hu-at* (*par?*)*-ar-di-e-si* (Pe.), f. of *Amar-ki-ki*, 81 : 12 | 82 : 12.

**Ti-ri-da-a-tu* (Pe. Τηριδάτης)

1. s. of *Kū[ma?]na*³, b. of *Bagū'datu*, 74 : 7, 12.

2. s. of *Ninib-ītir*, 74 : 4, 11.

**Ti-ri-ia-a-ma*, *Ti-ri-ia-a-ma* (Pe. **Tira-gāma*)

1. f. of *Balātu* (possibly to be read *Maballit* and abbreviated from No. 2), 64 : 12 | 75 : 11.

2. f. of *Shamash-maballit*, 11 : 12, R. E. | 30 : 39 | 34 : 25 | 35 : 30 | 39^a : 8 | 48 : 33, R. E. | 51 : 11 | 59 : 21 | 69 : 18.

**Ti-ri-ka-ma*, 68 : 5, 8, cf. *Ti-ra-ka-am*.

Tuk-kul (*ku*)-*lam* (*lu*)

1. s. of *Iqisha-aplu*, w., 51 : 12.

2. f. of *Shalā*, 65 : 25 | 67 : 16 | 75 : 15.

3. f. of *Sin-ītir*, 28^a : 12.

Tuk-ta (abbr., cf. Hommel in *P. S. B. A.*, 1897, p. 88), f. of *Kidū*, 8 : 6.

**Tu-ra-ma-na*⁴, 28^a : 15, cf. *Atrumana*⁵.

**Tu-bi-ia*, *Tābi-ia* (cf. He. תביתא, *Tawṣṣā*), f. of *Ardiia*, 48 : 27 | 52 : 17 | 52^a : 13 | 65 : 26 | 67 : 17 | 89 : 13.

U-bal-lit-su (abbreviated), s. of *Nidintum*, 84 : 5, 9.

*U-bal-lit-su-Gula*⁶, s. of *Ninib-maballit*, w., 66 : 13.

U-bal-lit-su-Marduk, *Uballit* (*TIN*)-*su-Marduk* (*d. I.M. IR-UD. d. SIIU*)

1. f. of *Iddina-Marduk*, 17^a : 17 | 39^a : 8 | 41 : 13 | 48 : 26 | 49 : 17 | 52 : 17 | 86^a : 27 | 88 : 21 | 105 : 13.

2. f. of *Ninib-mutirrishu* and *Ninib-nadin-shumu*, 7^a : 7 | 8 : 18 | 13 : 8 | 14 : 15 | 19 : 14 | 23 : 20 | 24 : 12 | 25 : 16 | 26 : 16 | 27 : 8 | 28 : 5 | 29 : 28 | 30 : 29 | 32 : 15 | 33 : 6 | 39 : 9.

U-bar

1. s. of *Bel-makin-aplu*, sc., 42 : 12 | 66 : 14 | 69 : 19 (w.).

2. s. of *Banani-ibni*, w., 24 : 11 | 49 : 12 | 75 : 12 | 79 : 11, L. E. | 95 : 14, R. | 103 : 11 | 104 : 10 | 105 : 10 | 107 : 17.

3. s. of *Lābāshi*, w., 64 : 13.

4. s. of *Nabū-hallit-su*, w., 37 : 14 | 38 : 14.

5. s. of *Nādin*, w. & sc., 71 : 10 | 79 : 15 | 82 : 28 | 95 : 17 | 101 : 18 | 107 : 21.

6. f. of *Iddinuu*, 100 : 16 | 103 : 16.

7. f. of *Ardiia* and *Lābāshi*, 19 : 19 | 26^a : 15 | 33 : 10 | 43 : 17 | 58 : 12 | 69 : 25.

8. f. of *Bil-irisha*, 46 : 11 | 47 : 16.

9. f. of *Bil-nādin*, 61 : 12.

10. f. of *Gula-shum-bishir*, 91 : 12.

11. f. of *Uūtū*, 57 : 16.

12. f. of *Silim-ilāni*, 19 : 16.

**U-da-ar-na*⁷ (Pe. **Udarna* (Υδάρνης, (Υ)δέρνης)N.),

s. of *Rahim-ili*, 59 : 17 (w.) | 69 : 1, 7, 8, 10, 12,

L. E., b. of *Zabāia* (69 : 3), f. of *Umanūūma*

(69 : 20, L. E.) and uncle of *Bil-ittanna* (69 : 3).

Uka-aplu, cf. *Kua-aplu*.

U (*Sham?*)-*ma-mu-shi*, *hardu sha Mānūshānu*, w., 83 : 19, L. E. Cf. also [*U?*]-*mu-mush-sha*, 83 : 3.

Un-na-tu

1. *hardu sha Mānūshānu*, *hshaknu sha hshushannē sha bit nakanbu*, 83 : 8, R. E.

2. 7 : 5.

Upahhīr-Bel, f. of *Ninib-bel-ahīshu*, 97 : 15 | 98 : 14.

U-sa-ar-ta, 107 : 7.

**Us-ka-du-ra*⁸, f. of *Uspatara*⁹, 74 : 4.

**Us-pa-ta-ra*⁸, s. of *Ushubara*⁹, 74 : 4, 11.

**Us-tū*⁸, s. of *Shartu* (*par?*)*na*⁸, w., 48 : 33.

**Ush-ta-hu-za-na*⁸, (Pe., cf. Justi, p. 490[†]) f. of *Bil-ittanna*, 74 : 5.

**Za-ab-di-ia* (*iā*), *Zab-di-ia* (cf. He. זבדיא, Ζεβδαϊας)

1. s. of *Boriki-ili*, b. of *Bil-ītir*, 95 : 2, L. E.

2. s. of *Bēia*([?]), 92 : 2.

3. s. of *Bil-zēr-ibni*, w., 68 : 8, f. e. | 72 : 14 | 80 : 15.

4. s. of *Iddiriia-ili*, 85 : 19 (w.) | 86 : 3.

5. s. of *Rahim-ili*, w., 65 : 28.

† Cf. *Tal-si-i* = *Tashē* ("Thou hast spoken (promised)"), Strassmaier, *Cambyses* 287 : 10 and *Bil-tazkurshu* (above).

‡ N. : **Wishu-būzama*, "Erlösung erworben habend," cf. *Wishūspa*, Υσπάσπης, "Ruhe besitzend."

6. s. of *Sin-nâdin-aḥu*, 97 : 2, L. E.
 7. f. of *Aqûbu*, 24 : 2 | 79 : 13.
 8. f. of (?) *Bêl-ittannu*, b. of *Udarnu'*, 69 : 3, 6.
 9. f. of *Shullumâ*, 92 : 4.
 **Za-bi-da-a* (cf. Pa. 872f.)
 1. s. of *Bêl-abu-aḡur*, w., 32^a : 13.
 2. s. of *Iddina-aplu*, b. of *Bêlshunu*, 10 : 2, 31.
 **Za-bi-ni*, *Za-bi-in*, *Za-bi-i'*
 1. s. of *Ninib-aḥ-iddina*, 85 : 8.
 2. in *ânuBit-Zabûn*, 71 : 1 | 81 : 2 | 105 : 5, 7 | 106 : 3.
 **Za-bi-na'* (cf. Bi. 822f.), s. of *Ku*, w., 31 : 19.
 **Za-bu-du* (cf. He. 72f.), f. of *Ninib-êḡir*, 21 : 10.
^d*Za-ma-ma-êrîsh*
 1. f. of *Bêl-aḥ-iddina* and *Zamama-nâdin*, 95 : 3.
 2. in *ânuBit-Zamama-êrîsh* (same person as No. 1, apparently owner of a large estate called after him), 26 : 3 | 79 : 2 | 95 : 4, 7.
^d*Za-ma-ma-nâdin*
 1. s. of *Zamama-erîsh*, b. of *Bêl-aḥ-iddina*, 95 : 3, L. E.
2. *hustarbaru*, 28 : 4, 6, 7 (probably identical with No. 1).
Za-an-ga-na, f. of *Iqisha-aplu*, 8 : 8.
 **Za-ta-me-e*, f. of *Ninûku*, 45 : 30 | 50 : 13.
Zo-ri-ia, f. of *Ninib-muballîḡ*, 10 : 26.
Zêr-kit-ti-lîshîr, and abbrev. *Zêr-kit-ti* (7 : 26), f. of *Bêl-muballîḡ*, 7 : 26 | 17 : 19 | 26 : 19 | 27 : 13.
Zêr-lîshîr, in *ânuBit-Zêr-lîshîr*, 32^a : 14.
Zêr-ukû
 1. s. of *Daiân-aḥ-iddina*, *ḡal-la sha Artâ*, 6 : 2, 5.
 2. s. of *Shum-ukû*, w., 17 : 17.
 **Zi-ma-ka'* (Pc. Ζζῖαζος = Ζζ Fazos²), f. of *Bagu'ina'*, 76 : 4.
Zi-im-ma-a (cf. He. 72f.), s. of *Bêl-êḡir*, w., 50 : 14.
Zitti (IIA-LA)-*Nabû*, s. of *Mushêzib-Bêl*, *ḡûtabara sha Artarênu*, w., 82 : L. E. | 83 : 18, R. | 84 : 11, L. E. | 107 : 15.
Zu-um-ba-a, f. of *Bêl-êrîsh*, 75 : 11, L. E.
Zu-um-bu
 1. f. of *ḡarbatânu*, 86^a : 32.
 2. f. of *ḡaribânu*, 87 : 14.

2. FEMALE NAMES.

- fAmat-Bêlît* (^d*NIN-LIL*), d. of *Bushi-Bêl*, si. of *Ninib-aḥ-iddina*, wi. of *Nû'id-Ninib* (s. of *Ardi-Ninib*), 53 : 13 (11), L. E.
 **fA-mi-si-rî'*, 39 : 2.
fBêlît-suûu, d. of *Aḥ-êrîsh*, wi. of *Shum-iddina* (s. of *ḡabûtanu*), 58 : 3, 22.
fE-kûr-be-lit, § d. of *Bêl-balâḡu-ittannu*, wi. of *Mitradâta*, mo. of *Bagu'mîrî*, 48 : 37.
fMa-du-mi-i-tam, 39 : 2.

3. NAMES OF SCRIBES.

- Ad-dan-nu*, s. of *Uḡur*, 100 : 16 | 103 : 16.
A-gûr-a, s. of *Nâdin*, 8 : 22 | 28 : 16.
Aḡu-shu-nu, s. of *ḡilla-Ninib*, 57 : 17.
Amêl-Bêl, s. of *Sîlim-Bêl*, 81 : 13.
Ap-la-a
 1. s. of *Sin-iḡbi*, 61 : 13.
 2. s. of, 3 : 24.
Ardi-Ninib, s. of *Ritti*(or *Upaḥḡîr?*)-*Bêl*, 78 : 12.
Bêl-ittannu, s. of *Aplâ*, 87 : 16.
Bêl²-muballîḡ(-iḡ), s. of *Zêr-kitti-lîshîr*, 7 : 26 | 17 : 19 | 26 : 19 | 27 : 13.
Bêl-nâdin-shumu, s. of *Taddannu*, 13 : 12.
Bêl-shu-nu (without det. ^d), s. of *Ninib-nâḡîr*, 69 : 26.
Bêlît(^d*GLSHAN*)-*nshubshi(-shi)*, s. of *Gashûr*, 85 : 26 | 86 : 24.
Donna-a, s. of *Nâdin*, 7^a : 12.
Erba-Bêl, s. of *Iqisha-aplu*, 46 : 13 | 47 : 21.
Êḡîr(*KAR*)-*shu-Bêl*, s. of *Nû'id-Sîn*, 2 : 17.
Itti-Bêl-balâḡu
 1. s. of *Ninib-nâdin-shumu*, 39 : 11.
 2. s. of *Ninib-nâḡîr*, 43 : 21.
Lo-ba-shi, s. of *Balâḡu*, 64 : 17.
Na-dûn, s. of *ḡilla-Ninib*, 32 : 21 | 84 : 93 : 17.
Ni-din-tû-Bêl, s. of *Ninib-nâdin*, 1 : 32.
Ni-din-tam-Shumash, s. of *Bannu-ibûi*, 18 : 14 | 19 : 20 | 21 : 12 | 26^a : 17 | 28^a : 16.
Ninib-abu-aḡur, s. of *Bêl-nâdin-shumu*, 74 : 18 | 76 : 14 | 77 : 12 | 80 : 17 | 83 : 24 | 84 : 15 | 102 : 19 | 106 : 16.
Ninib-bêl-aḡê-shu, s. of *Upaḥḡîr-Bêl*, 97 : 15 | 98 : 14.
Ninib-êḡîr, s. of *Shum-iddina*, 36 : 16 | 44 : 25.

† Sachau, *Palmyrenische Inschriften* (in *Z. D. M. G.*, Vol. XXXV), p. 748 (a very common name).

‡ Final *n* having been dissolved, as often, cf. *Shahriû*, *Shahrin*, *Shahri'* (for passages cf. *B. A.*, III, p. 394).

§ Cf. *E-say-ila-be-lit* (Strassmaier, *Cyrus* 337 : 5, 7, 14, 15, 18) and *Ina-E-say-gûl-be-lit* (*Cambyses* 215 : 6).

Niūib-ga-nūl

1. s. of *Bel-nūdiū*, 16 : 18.
2. s. of *Damūnūq*, 91 : 13 | 104 : 14 | 105 : 14.

Niūib-muballū(c-it), s. of *Zirūū*, 10 : 26.*Niūib-nūdiū*

1. s. of *Bel-kishir*, 31 : 23 | 39^a : 15 | 70 : 16.
2. s. of *Magarshu*, 54 : 14 | 63 : 17.
3. s. *Nūdiū*, 62 : 16.

Niūib-na-šir, *Niūib-nūšir* (PAP), s. of *Ardi-Bēl*, gs. of *Naska-ushabshē* (48 : 35), 33 : 11 | 37 : 18 | 38 : 18 | 41 : 17 | 48 : 35 | 49 : 19 | 50 : 19 | 51 : 15 | [52 : 18] | 52^a : 14 | 60 : 21 | 65 : 29 | 67 : 18 | 72 : 16 | 89 : 17.*Naska-nūdiū*, s. of *Ardi-Gula*, 6 : 11 | 9 : 18 | 11 : 17 | 12 : 16 | 11 : 18 | 15 : 21 | 17^a : 19 | 20 : 17 | [23 : 23] | 21 : 15 | 25 : 21 | 29 : 29 | 30 : 31 | 34 : 26 | 45 : 35.*Sin-ikšur* (possibly *kūšir*, written *KAT*), s. of *Nūdiū*, 3^a : 13.*Sin-nūdiū-ahī* (and *ah*, 22 : 18), s. of *Ardi-Baa*, 22 : 18 | 68 : 4 f. e. | 73 : 17.*Shamash-bataf-su-iqbi*, s. of *Bauenc-ibni*, 4 : 14 | 5 : 13.*Shamash-na-din-zīru*, s. of *Bauenc-ibni*, 35 : 31 | 40 : 20 | 53 : 21 | 55 : 27 | 56 : 18 | 58 : 18 (probably brother of the preceding scribe).*Sha-la-a*, s. of *Niūib-nūšir*, 91 : 17 | 94^a : 16 | 95 : 18 | 96 : 18 | 99 : 20.*Sham-iddina*, 32^a : 14.*Ta-qish-d(G)u-la (Gula*, written *dME:ME*), s. of *Idiina-Bēl*, 75 : 17 | 88 : 21 | 90 : 9 | 92 : 16 | 108 : 16 | 109 : 13.*Ū-bar*

1. s. of *Bēl-mukin-apla*, 42 : 12 | 66 : 14.
2. s. of *Nūdiū*, 71 : 10 | 79 : 15 | 82 : 28 | 101 : 18 | 107 : 21.

II. NAMES OF PLACES.†

Ad-dī-ia-ai (cf. also *Ussu[ti] sha Addiia*), 36 : 16 | 37 : 6, 18 | 38 : 6, 18.*Bābīlū* (written *Bki* and *DIN TUR^{kt}*) in *mShulam-Bābīlū*, 44 : 14, 15, 20 | 70 : 5.*Bau-ai-shu*, 28 : 2 | 50 : 5.*Ba-ūš-ša-ua*, 28 : 2 | 50 : 4.*Bēt-mAb-di-ia*, 79 : 1.*Bēt-mAk-ki-a*, 86^a : 8.*Bēt-mAp-la-a*, 23 : 4.*Bēt-mArdi-ia*, 63 : 2 | 94^a : 3 : 6 | 107 : 7 (without det. *abu*).*Bēt-mBa-ga'-da-a-ti*, 65 : 3.*Bēt-mBa-laṭ-su* (*mBalūṭ-su*), 36 : 6 | 66^a : 3.*Bēt-Ga-la-la-ua*, 99 : 3 (cf. 7 : 22).*Bēt-Gi-ra'*, 45 : 6 (cf. also *Gī-ra'*).*Bēt-da-ai-na-tū*, 86^a : 6.*Bēt-mUa-du-ru*, 107 : 5.*Bēt-mUa- . . . -ana*, 83 : 4.*Bēt-mIk-la'*, 79 : 6.*Bēt-mKi-ki-a*, 86^a : 8.*Bēt-Kīp-pu*, 15 : 5, 9.*Bēt-Ma-ra-du*, 9 : 5, 7 | 44 : 6.*Bēt-mMa-ra-ua*, 2 : 2 | 3 : 25 | 30 : 3, 7 | 41 : 9, 10 | 94 : 4 (without det. *u*).*Bēt-hrah ū-ra-a-tū*, 107 : 8.*Bēt-mSin-urba*, 7 : 8 (without det. *abu*).*Bēt-mSin-lushir*, 93 : 3, 7.*Bēt-mŠar-ra-ai*, 79 : 5 (cf. *mŠarrai*).*Bēt-mShū-la-a*, 8 : 10 | 11 : 13 (without det. *u*).*Bēt-mTaḫ-bi-lī-shir*, 79 : 7.*Bēt-hTUR-NUN-NI*, 16 : 6, 19 | 20 : 17.*Bēt-mU-sa-ar-ta*, 107 : 7.*Bēt-mZa-shi-ia*, *Bēt-mZa-bi-i*, 71 : 1 | 81 : 2 | 105 : 5, 7 | 106 : 3 (without det. *u*).*Bēt-mZa-mat-ma-rish*, 26 : 3 | 79 : 2 | 95 : 1, 7.*Bēt-mZa-r-lushir*, 32^a : 14.*Étir-Niūib*, cf. *Mashi-zib-Niūib*.*Ga-ba-lī-ai*, *Gab-lī-ai*, 22 : 5 | 26^a : 6, 7.*Ga-di-sha-tum*, 71 : 2.*Ga-lī-ā*, *Ga-lī-a*, 39^a : 2 | 48 : 4.*Ga-la-la*, 65 : 2.*Gī-ra'*, 25 : 14 (cf. also *Bēt-Gī-ra'*).*Ua-at-la'* 41 : 14 (apparently identical with the following name).*Ua-tal-(la-)ā-a*, 103 : 4, 6. Const. Ni. 507 : *Ua-la-al-lū-a*, *mUa-am-ba-rī*, *Ua-am-ma-rī* (without det. *u*), 7^a : 3 | 8 : 12 | 44 : 11.*Ua-ash-ba-a* (cf. He. יַאֲשֻׁרָה), 86^a : 6.*Uash-ba-ai*, 109 : 13.†Preceded by the det. *abu*, unless otherwise stated.

Ua(?)-sha(?)-bar(?)-lu(?), 108 : 4.
U̇i-da-ú'-a, *U̇i-da-ú'-a*, 28 : 2 | 50 : 5.
hU̇i-in-da-ai, 75 : 2.
U̇u-ú-pu sha mBa-rik-k[í]-ú, 102 : 6.
U̇u-us-ší-i-[ú] sha Ad-di-ia, 42 : 4 (cf. also *Adiia*).
U̇u-us-ší-i-tú sha hBa-gu-shu, 88 : 4 (without det. *álu*).
U̇u-us-ší-i-tú(tí) sha mKal-ba-a, 49 : 4, 9.
U̇u-us-ší-i-tí sha mXabú-ušiv, 79 : 15.
U̇u-us-ší-i-tú sha mNá-šiv, 92 : 7-8 | 102 : 2.
U̇u-us-ší-i-tí sha mNinib-il'í, 79 : 3-4.
U̇u-us-ší-i-tú sha hri'í (or *hIR'*), 86^a : 8.
Bni-Neryal (K.1K-UR-M.1U), without det. *m* and *d*),
 101 : 4.
I-ba-lí-i, 82 : 6.
(h)IR pl, cf. *Sha hIRpl*.
Ish-gal-lu-uu (He. יִשְׁגַּלְלֻּוּ), 86^a : 8.
Ku-gab-ba-ri KU-Gab-ba-ri, cf. *Shubti-Gabbari*.
Ku-gur-di-ia, 32 : 2 | 59 : 3, 13 (probably identical with
 the following name).
Ku-hur-du, 31 : 6 | 35 : 6, 16 | 39^a : 2.
KU-mRa-hi-mu, cf. *Shubti-mRa-hi-mu*.
Ku-za-ba-tum(tí) ("Abundance," cf. Bib. 8272[†]), 75 : 3, 4,
 5 | 86^a : 3.
Larakki, 72 : [1?], 2, 7 | 83 : 7.
Ma-ak-ma-uu (without det. *álu*), 102 : 6.
hMa-la-ha-uu, *Malahánu (M.1-TUM-TUMpl)*, 68 : 6 | 91
 4, 6.
Ma-am-sha-am-ú(?), 102 : 5.
Man-di-ra-ai, 104 : 5.
Mashazib (K.1R)š-Ninib, 17^a : 8, 11 | 106 : 6.
Ni-bir-tum (= Nabirtum, "Crossing"), 107 : 8.
Ninib-a-pa-ri-shu- . . ., 51 : 5.
Nippurki, 1 : 32 | [2 : 17] | 3^a : 12 | 4 : 14 | 5 : 9, 13 | 6 : 11 |
 8 : 13, 22 | 9 : 13, 18 | 10 : 26 | 11 : 17 | 12 : 16 |
 13 : 2, 13 | 14 : 18 | 15 : 21 | 17 : 20 | 17^a : 19 | 18 :
 15 | 19 : 15, 21 | 21 : 13 | 22 : 18 | 23 : 17, 23, R. |
máluTam-dim, 75 : 16, R.

24 : 15 | 25 : 21 | 26^a : 18 | 27 : 13 | 28 : 16 | 28^a :
 17 | 29 : 29 | 30 : 31 | 31 : 24 | 32 : 21 | 33 : 11 | 34 :
 23, 26 | 35 : 29, 31 | 39 : 11 | 39^a : 15 | 40 : 20 | 41 :
 17 | 42 : 12 | 43 : 21 | 44 : 5, 25 | 45 : 35 | 46 : 13 |
 47 : 21 | 48 : 5, 36 | 49 : 19 | 50 : 19 | 51 : 15 | [52 :
 18] | 52^a : 14 | 53 : 21 | 54 : 15 | 55 : 27 | 56 : 8, 19 |
 57 : 6, 10, 17 | 58 : 8, 19 | 59 : [1], 13, [23] | 60 :
 24 | 61 : 7, 14 | 62 : 2, 17 | 63 : 18 | 64 : 5, 17 | 65 :
 3, 29 | 66 : 14 | 66^a : 23 | 67 : 18 | 68 : 4 f. c. | 69 :
 1, 26 | 70 : 16 | 71 : 10 | 72 : 16 | 73 : 17 | 74 : 18 |
 75 : 17 | 76 : 14 | 77 : 2, 12 | 78 : 5, 12 | 80 : 17 | 81 :
 13 | 82 : 28 | [83 : 24] | 84 : 1, 15 | 85 : 26 | 86 : 24 |
 [86^a : 35] | 87 : 16 | 88 : 24 | 89 : 8, 17 | 90 : 9 |
 91 : 13 | 92 : [3], 16 | 93 : 17 | 94 : 17 | 94^a : 16 | 95 :
 18 | 96 : 18 | 97 : 15 | 98 : 14 | 99 : 20 | 100 : 16 |
 101 : 18 | 102 : 19 | 103 : 16 | 104 : 14 | 105 : 14 |
 106 : 16 | 107 : 21 | 108 : 16. Cf. *álu sha hNip-
 purápl*, 62 : 2.

Pa-rak-ku, 28 : 2.
Sippuraki, 68 : 9.
Ri-di(?)-im-hu, 7 : 26.
Sha hIRpl, 70 : 7; without *sha*, *(h)IRpl*, 97 : 4, 6 | 98 : 4,
 5 | 100 : 5, 6.
Sha la-mu-e, *Sha lam-mu-a*,|| 28^a : 4 | 74 : 8 | 96 : 1, 7 |
 99 : 2.
Sha hma-ak-tu-tu, 23 : 9.
Sha Nippurápl (EX-LIL-KIpl), 62 : 2.
Sha-ap-pu-ut-tum, 82 : 9 | 102 : 3.
Sharra-a-ba-ai, *Sharra-a-ba-mu-ai-a*, 60 : 3, 5, 11, 13. Cf.
áluSharra-ra-ba-uu, Peiser, *Bab. Tr.*, 9 : 4 and
 pp. 229 f.
Shubti(KU)-Gab-ba-ri, 86^a : 5, 6 (without det. *álu*).
Shubti(KU)-mRa-hi-mu, 86^a : 5.
Shú-sha-uu (He. שִׁשָּׁה), 1 : 6.
Ti-tur-ru sha mNannara-mugur, 86^a : 7-8.
Uraki-ku, in the name of a gate of Nippur, *abulluShi-hi-
 Uraki-ku*, 48 : 31 (cf. *Uru-ku = SHISIKU*).

III. NAMES OF GATES IN NIPPUR.

Abullu Gaba, 48 : 32.
Abullu rabú, 48 : 30.
Abullu Shi-bi-Uraki-ku, 48 : 31.
Báb U̇u-an-ba-ra,¶ 19 : 7.

Bab ka-lak-ku, 56 : 8 | 58 : 8 | 61 : 8 | 78 : 6.
Bab ma-la-hu, 54 : 1.
Bab Sharra GUD-SI-DI (= alpu lúsheshir?).

† Mistake for det. *m*.

‡ The 12th edition of Gesenius, *Hebräisches Wörterbuch*, derives 8272 and the female proper name 2727 from 2727, "to lie."

§ Cf. Strassmaier, *Nabuchodonosor* 258 : 4, 9 with 271 : 4, and 147 : 4 with 147 : 8.

|| *Lamma*, a certain tree, cf. *II. R.*, 23, 29 e. f.; *V. R.*, 26, 64 f.

¶ Cf. also *álu mU̇u-am-ba(ma)-ri*.

IV. NAMES OF CANALS.†

- Ba-di-ia-a-tum*, *Ba-di-'a-a-tum*, 29 : 3, 17.
Bil, 16 : 4, 9 | 35 : 5, 16 | 45 : 13, 23.
Bil-abu-uṣur, 65 : 2, 14, [20], 22.
Dī-ra-a-tū(tum), 65 : 8 | 67 : 2, 6, 12.
Dūr-Īwi-ia, 102 : 4.
Īar-ri-pi-qu-du(qad), 2 : 1 | 9 : 7 | 17 : 6 | 30 : 5 | 37 : 7 |
 38 : 7 | 49 : 5, 9 | 50 : 5 | 80 : 3, 5, 8, O., R., E. |
 94 : 4, 8 | 94^a : 3, [6] | 96 : 4, 8.
Ka-ba-ru(ri) (mentioned in Ezekiel as 𐤎𐤓𐤕), [4-9], 84 : 2.
Kūtū (written *GU-DU-A*, without *ki*), 106 : 3.
Mē-li-da, 45 : 11, 12, 21, 22.
Nam-ga-ri (*Nam-ga-ru(m)*, *Nam-gar*)-*dar-Bil*, 34 : 3, 11 |
 52 : 3, 8 | 90 : 1 | 101 : 1.
(m)Nannaru-magar (written *dUD-SAR-DUG-GA*), 86^a :
 7, 9, 15, 23 (cf. also *duTitarru sha N.*).
Nit-ta-uu, cf. *Ush-ta-uu*.
Parat‡ *Nippur*, 14 : 2 | 59 : 3, 13 : without *Nippur*, 19 : 9.
^h*Re-shu sha nari*, 30 : 4, 18.
Sin, 1 : 27, L., E. | 9 : 12 | 12 : 12, R. | 14 : 6, Lo., E. | 15 : 2,
 10, 15 | 16 : 4 | 32 : 3 | 48 : 3, 6 | 55 : 4, 6, 16 | 59 :
 3, 6, 13 | 65 : 7 | 70 : 7 | 88 : 10, 16 | 102 : 1.
Su-ū-ru, 80 : 3, 8.
Sha mBil erish, 60 : 3, 12.
Sha Bit-mSin-erba, 7 : 8.
Sha mIqisha(-sha)-aplu, 3 : 8.
Sha mMi-ru-ū-Bil-da-uu, 60 : 4, 12.
Sha mNa-ta-uu, 65 : 7, 16, 20, 22.
Sha urāte (written *šsisap^h*), 25 : 3, 8 | 45 : 8, 18.
Shal-la, § 59 : 4, 14.
^h*Shanū(-ū)*, 52 : 2, 7.
Shap-pa-Shamash, 59 : 4, 14.
Shap-pa-ut-tum, 102 : 3 | 106 : 5.
Sharri, 73 : 2.
Shi-li-ih-ti, || 48 : 3, 6.
Ush-ta-uu, 65 : 8.

V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.

- **dAd-da*, *dAddu* (*AD*), *Ad-da* (without det. *d*), cf. the male proper names under *Addu* and Hilprecht, *Assyriaca*, pp. 76ff.; Winckler, *Alttestam. Untersuch.*, pp. 68ff.
 **dA di-e-shu*, cf. *mArdi dA di-e-shu*.
dA-uu, *dA-uum*, cf. the male proper names under *Auu*.
dAshur (written *dIH*), cf. the male proper names under *Ashur*.
 **A te* (without det. *d*, if a deity at all) = *Ab*, cf. *mA te-ū-uu*, Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, p. 70f., and Hoffmann in *Abhandlungen der Göttinger Ak.*, 1889, p. 34, and in *Z. A.*, XI, p. 24.
 **dAt-tar* = 𐤀𐤕𐤕, cf. the male names under *Attar*, and Baethgen, *l. c.*, p. 69f.
dBau (written *Babu*), *dBa-ū*, cf. the male proper names under *Bau* and *Ardi*.
 **dBau-uu*, *dBan-uu*, *Bau-uu* (without det. *d*), cf. the male proper names under *Bauuu*.
dBel (written *dEN*, *dEN-LIL*, *dL*), cf. the male proper names especially under *Bil* and *Ardi*, cf. also *dShalū-rabū*.
dBelit (written *dNL-LIL*, and *dG.1SH.LN*), cf. the male proper names under *Belit* and *mDannat Belit*.
dBa-uu-m, cf. the male proper names under *Bauuu*.
dE-a, *dI*, *dBE* (cf. 80 : 2 with 80 : 7), cf. the male proper names under *Ea*.
dGula (without det. *d* in *aballa (Gula)*), *dME-ME*, cf. the male proper names under *Ardi*.
 **dIa-hu-ū*, *dIa-a-hu-ū*, *Ia-a-hu* (without det. *d*) = 𐤀𐤓, cf. the male proper names under *Iahu*, and Hoffmann in *Z. A.*, XI, p. 249ff.
 **Ilu Bit-ili* (the god of *Beth el*, 𐤀𐤓𐤕𐤓), cf. the male proper names under *Ilu-Bit-ili* and Hommel, *Die Altisraelitische Uebelthätigung*, p. 196, l. 6.

† Every name is preceded by the det. *māru*.

‡ Written *Nar-Sipparaki Nippurki*.

§ "Carrying away" (of waters), cf. *mashalla*, "gutter, channel."

|| "Discharge" (of waters).

- dIshṭar* (written *dDIL-BAT*), cf. the male proper names under *Ishṭar*.
- dIshum*, cf. the male proper names under *Ishum*.
- **Ku-us* cf. *Qu-us*.
- dLamassu* (? written *dKAL-KIL*), cf. the male proper names under *Lamassu*.
- dMarduk* (written *dAMAR-UD* and *dSHU*), cf. the male proper names under *Marduk*.
- **dMil-ḫi*, cf. the male proper names **Mil-ḫi-ta-ri-bi* and *Xu-ḫi-Mil-ḫi* (cf. *V R.* 31. 8^a b, Jensen).
- **dMal-la(i)-a-shu*, *dMal-li-shu*, cf. the male proper names under *Ardi*.
- dNabū* (written *dAG* and *dPA*), cf. the male proper names under *Nabu*.
- dNa-na-a*, cf. the male proper names under *Nana* and *mEllita-Nanā*, *mXa'itta-Nanā*.
- dNannaru* (written *dUD-SAR*), cf. *nārum* *Nannaru-magur* and *abuTiturru sha mNannaru-magur*, cf. also *dSiu*.
- dNergal* (written *dUGUR*), cf. the male proper names under *Nergal*.
- dNinib* (written *dBAR*, *dNIN-IB*, *dSHI-DU* (14: 13), *dIB*, *dNIN-DAR*, (49: 18 | 53: 18), cf. the male proper names under *Ninib*, *Ardi*, etc.
- dNusku* (written *dPA-KU*), cf. the male proper names under *Nusku*.
- **Qu-us* (written *Ku-us*, without det. *d*). Cf. *mKu-us-da-ua-a'*. If a deity at all, identical with the following god:
- **dQu-su*, 𐎧𐎱, cf. *m dQu-su-ia-a-ḫa-bi*. Identical with the preceding god. Apparently identical with the Edomite *Quash* (Schrader, *K. A. T.*² p. 150) or 𐎧𐎱 (cf. Baethgen, *l. c.*, pp. 11, 108).
- dRammānu* (written *dIM*), cf. *mRammān-rimanni*.
- dSiu* (written *dXXX* and *dEN-ZU*), cf. the male proper names under *Siu* and *mārSiu*, also *dNannaru*.
- dShadū-rabū*, cf. the male proper names under *Shadū-rabū*, also *dBel*.
- dShamash* (written *dUD*) and *dShamshu* (written *dUDm*), only in foreign names and transliterated *Shamshu* above, cf. p. 19), cf. the male proper names under *Shamash* and *Shamshâ* and *māraShap-pa-dShamash*.
- **dShi-i-pak*, cf. *mNū'id-dShi-i-pak*. A Cassite god, cf. De-litzsch, *Die Sprache der Kassäer*, p. 39.
- dZu-mit-ma*, cf. the male proper names under *Zammita*.



TABLE OF CONTENTS

AND DESCRIPTION OF OBJECTS.

ABBREVIATIONS.

C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the editor); **Ca.**, Cast; **cf.**, confer; **cyl.**, cylinder(s); **E.**, Edge; **f. e.**, from (the) end; **fol(ow)**., following; **fr.**, fragment, fragmentary; **frs.**, fragments; **h.**, height; **impr.**, impression(s); **inser.**, inscription; **l.** or **li.**, line(s); **L.**, Left; **Lo.**, Lower; **M.I.O.**, Musée Impérial Ottoman; **No.**, Number; **O.**, Obverse; **perpend.**, perpendicular; **Pl.**, Plate(s); **R.**, Right; **R(cv)**., Reverse; **U.**, Upper.

The tablets here published are baked and of light brown to grayish color. In most cases there are black spots on one or more sides. The Obverse is nearly flat, the Reverse slightly rounded, sometimes both are convex. They were found lying on the clay floor of a room (5.5×2.75 meters wide), a little over 6 m. below the surface in the central part of the northwestern ridge of the ruins of Nippur, on the western side of the Shatt-en-Nil (cf. Vol. I, Plate XV). They are all dated in the reign of King Artaxerxes I.

Measurements are given in centimeters, length (height) \times (width) \times thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

I. AUTOGRAPH REPRODUCTIONS.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	1	1	7	28	5376	Numerous cracks. Small portions wanting, $7.25 \times 9.3 \times 3$. Inscr. 17 (O.) + 16 (R.) = 33 li. Impr. of 3 seals (1 on L. E., 2 on Lo. E.) and of 4 seal rings (1 on L. E., 2 on R. E., 1 on Lo. E.). Thumbmark on R. E. Cf. Pl. IX, Nos. 14, 16.
2	1, 2	10	22	22	5377	Upper R. corner wanting, $6 \times 7.7 \times 2.65$. Inscr. 10 (O.) + 9 (R.) = 19 li. L. and Lo. E. contain each 2 li. of a much effaced Aramaic inser. written with black color.
3	2, 3	13	6	26	5378	Lo. E. and R. much damaged. Lo. R. and L. corners wanting, $6.5 \times 9.05 \times 2.8$. Inscr. 12 (O.) + 2 (Lo. E.) + 11 (R.) + 2 (U. E.) = 27 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
3 ^a	65	20	12	5	5300	Small portions of R. wanting, $4.5 \times 5.4 \times 2.3$. Inscr. 1 (U. E.) + 7 (O.) + 7 (R.) = 15 li. Thumbmark on L. E. The scribe used a dull stylus, the points of which were worn off. Most wedges appear therefore double.
4	3	22	7	28	5379	A few cracks, $5.65 \times 7.2 \times 2.35$. Inscr. 8 (O.) + 1 (Lo. E.) + 7 (R.) = 16 li. Seal impr. on R.
5	3, 4	23	6	13	5380	Portions of upper L. and R. and of Lo. L. corners wanting, $5.4 \times 6.3 \times 2.1$. Inscr. 7 (O.) + 8 (R.) = 15 li. Seal impr. on R.
6	4	26	2	7	5381	Cracked. Part of Lo. L. corner wanting, $6.2 \times 7.45 \times 2.8$. Inscr. 9 (O.) + 6 (R.) = 15 li.
7	4, 5	26	9	12	5382	Numerous cracks. Portions of O. wanting, $6.2 \times 7.5 \times 2.5$. Inscr. 12 (O.) + 3 (Lo. E.) + 11 (R.) + 2 (U. E.) = 28 li. Six thumbmarks on L. E.
7 ^b	66	[26]	10	19	5442	Numerous cracks. L. E. wanting, R. Lo. corner damaged, $6.45 \times 8.3 \times 2.8$. Inscr. 5 (O.) + 8 (R.) = 13 li. Seal impr. on R. E.
8	5, 6	27	8	12	5346	Small portions of U. half of L. E. and R. corner wanting, $5.7 \times 7.15 \times 2.6$. Inscr. 13 (O.) + 10 (R.) = 23 li. Seal impr. on L. E.
9	6	27	10	18	5383	Cracked, a portion of R. chipped off, $6 \times 7.1 \times 2.7$. Inscr. 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.
10	6, 7	28	3	3	5336	Small portion of R. corner on O. broken off, $5.4 \times 6.8 \times 2.15$. Inscr. 11 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) + 2 (L. E.) = 30 li. Thumbmark on L. E.
11	7, 8	28	3	13	5384	Cracked. Part of Lo. half of L. E. chipped off, other small portions wanting, $5.8 \times 7.15 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal impr. on Lo. E. and R., respectively. 2 thumbmarks on L. E.
12	8	28	7	13	5385	Cracked. Small portions of O. and R. broken out, $6.95 \times 8.6 \times 2.5$. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R.
13	8, 9	28	9	24	5345	Part of R. half of Lo. E. and R. corner of Rev. wanting, $5.8 \times 7.9 \times 2.75$. Inscr. 6 (O.) + 8 (R.) = 14 li. Seal impr. on O. Cf. Pl. V, No. 6.
14	9	28	10	28	5397	In fine state of preservation, $6.3 \times 7.9 \times 2.7$. Inscr. 11 (O.) + 8 (R.) = 19 li. Impr. of a seal cyl. on Lo. E.
15	10	28	11	1	5343	Cracked. Part of O. chipped off, $5.9 \times 7.5 \times 2.3$. Inscr. 11 (O.) + 3 (Lo. E.) + 8 (R.) + 1 (U. E.) = 23 li. Thumbmark on L. E.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
16	10, 11	28	12	5	5347	Part of O. chipped off, $5.25 \times 7.28 \times 2.25$. Inscr. 11 (O.) + 9 (R.) = 20 li. Thumbmark on U. E.
17	11	29	5	19	5341	In fine state of preservation, $6.05 \times 7.7 \times 2.5$. Inscr. 12 (O.) + 9 (R.) = 21 li.
17 ^a	66	29 (?)	?	18 (?)	5444	Numerous cracks. Small portions wanting, $6.2 \times 7.15 \times 2.65$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
18	12	30	6	23	5386	Several cracks. Small portions wanting, $5.1 \times 6 \times 2.5$. Inscr. 7 (O.) + 9 (R.) = 16 li.
19	12	30	6	28	5337	Cracked. Small portion of L. U. corner broken off, $5 \times 6.5 \times 2.45$. Inscr. 10 (O.) + 2 (Lo. E.) + 10 (R.) = 22 li. Three thumbmarks on U., R., Lo. E. respectively.
20	13	30	8	1	5387	Several cracks. Considerable portion of L. Lo. corner wanting, $5.85 \times 7.15 \times 2.5$. Inscr. 11 (O.) + 1 (Lo. E.) + 6 (R.) + 1 (U. E.) = 19 li. Thumbmark on L. E.
21	13	30	9	13	5302	Well preserved. Beginning of last li. on R. chipped off, $4.75 \times 5.9 \times 2.2$. Inscr. 6 (O.) + 8 (R.) = 14 li.
22	14	30	10	4	5388	Well preserved. One crack. Small portions on R. wanting, $5.3 \times 6.2 \times 2.4$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
23	14	30	?	12 (?)	5389	Considerable portion of the L. side of the tablet wanting, 7.1 (fr.) $\times 6.4 \times 2.5$. Inscr. 14 (O.) + 2 (Lo. E.) + 8 (R.) + 1 (U. E.) = 25 li. Three seal impr. on R. (2) and R. E. (1).
24	15	31	1	8	5330	Well preserved. A little chipped off, $6.1 \times 7.55 \times 2.5$. Inscr. 10 (O.) + 6 (R.) + 1 (U. E.) = 17 li. Thumbmark on Lo. E.
25	15, 16	31	1	17	Possession of H. V. Hilprecht.	Well preserved. Two small passages chipped off, $5.45 \times 6.6 \times 2$. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. An obscene seal impr. on L. E.
26	16	31	3	30	5328	Well preserved. A little chipped off, $6.1 \times 7.95 \times 2.7$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
26 ^a	66, 67	[31]	5	10	5540	Cracked. R. U. and L. Lo. corners wanting. Much chipped off, $6.15 \times 7.5 \times 2.8$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
27	16, 17	31	5	?	5390	Large piece of O. broken out, R. Lo. corner of R. wanting, $5.8 \times 0.7 \times 2.3$. Inscr. 6 (O.) + 8 (R.) = 14 li.
28	17	31	7	18	Possession of H. V. Hilprecht.	In fine state of preservation, $6.2 \times 8.15 \times 2.8$. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal impr. on O.
28 ^a	67, 68	31	8	6	5313	In fine state of preservation, $5.8 \times 6.6 \times 2.15$. Inscr. 8 (O.) + 10 (R.) = 18 li. Thumbmark on O.
29	17, 18	32	5	12	5391	Glued together. Portion of O. and a little of R. wanting, $7.2 \times 8.2 \times 2.9$. Inscr. 13 (O.) +

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						3 (Lo. E.) + 14 (R.) + 1 (U. E.) = 31 li. Thumbmark on L. E.
30	18, 19	32	5	12	5392	Cracked; otherwise well preserved, $7.5 \times 9.1 \times 3.1$. Inscr. 14 (O.) + 3 (Lo. E.) + 16 (R.) + 2 (L. E.) = 35 li. Thumbmark on L. E. Cf. Pl. I, No. 1.
31	19, 20	32	12	4	5393	Several cracks. Small portions chipped off, $6.2 \times 7.2 \times 2.2$. Inscr. 11 (O.) + 2 (Lo. E.) + 12 (R.) = 25 li. Three thumbmarks on L. E.
32	20	32	13	27	5394	Several cracks. Portions chipped off, $6.8 \times 8.7 \times 3.1$. Inscr. 14 (O.) + 8 (R.) = 22 li. Seal impr. on R.
32 ^a	68	33(?)	5	5	5443	On the whole well preserved. One crack. A small piece of the Lo. half of R. wanting, $6.2 \times 8.5 \times 2.4$. Inscr. 9 (O.) + 7 (R.) = 16 li. Impr. of a seal and a seal ring on Lo. E.
33	20, 21	33	10	9	5395	Well preserved. One crack. A small portion of R. chipped off, $6.2 \times 7.5 \times 2.65$. Inscr. 5 (O.) + 7 (R.) = 12 li. Thumbmark on O.
34	21	34	4	7	5396	Several cracks. R. U. corner wanting. A few places chipped off, $7.56 \times 8.95 \times 2.8$. Inscr. 15 (O.) + 2 (Lo. E.) + 10 (R.) = 27 li.
35	22	34	4	?	5398	L. corner wanting, otherwise in fine state of preservation, $8.05 \times 9.3 \times 2.65$. Inscr. 19 (O.) + 13 (R.) = 32 li.
36	22, 23	34	5	5	5334	Very well preserved, $6 \times 7.1 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Thumbmark on L. E. Cf. Pl. III, No. 3.
37	23	34	5	6	5399	Several cracks, $5.5 \times 6.27 \times 2.3$. Inscr. 9 (O.) + 6 (R.) + 2 (U. E.) = 17 li. Three thumbmarks on R.
38	23, 24	34	5	6	5400	L. U. corner of R. wanting. A small place chipped off, otherwise well preserved, $5.5 \times 6.35 \times 2.4$. Inscr. 9 (O.) + 9 (R.) + 2 (U. E.) = 20 li. Three thumbmarks on R.
39	24	34	7	26	5401	R. U., Lo. L. and R. corners broken off, $5.95 \times 7.25 \times 2.5$. Inscr. 6 (O.) + 6 (R.) = 12 li. Two seal impressions broken off.
39 ^a	68, 69	35	1	12	5445	Several cracks. Small portions on O. and R. wanting, $5.6 \times 6.65 \times 2$. Inscr. 6 (O.) + 10 (R.) = 16 li. Seal impr. on O.
40	24, 25	35	4	22	5315	In fine state of preservation. A small piece of O. chipped off, $6.3 \times 7.7 \times 2.6$. Inscr. 14 (O.) + 8 (R.) = 22 li.
41	25	35	6	8	5402	Several cracks. Small portions on O. and R. broken off, $6.55 \times 7.6 \times 2.45$. Inscr. 9 (O.) + 7 (R.) = 16 li. Three thumbmarks on R. Cf. Pl. II, No. 2.
42	26	35	7	20	5403	A portion on L. side of O. chipped off, $4.9 \times 6.2 \times 2.15$. Inscr. 5 (O.) + 1 (Lo. E.) + 8 (R.) = 14 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
43	26, 27	35	9	20	5404	Several cracks. Small pieces broken out, $4.95 \times 6.35 \times 2$. Inscr. 12 (O.) + 2 (Lo. E.) + 9 (R.) = 23 li.
44	27	35	?	16	5405	Well preserved, but U. R. corner wanting, $6.5 \times 7.9 \times 2.9$. Inscr. 11 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (U. E.) = 26 li. Seal impr. on L. E.
45	27, 28	36	5	20	Possession of H. V. Hilprecht.	In fine state of preservation, $7.6 \times 9.1 \times 2.9$. Inscr. 16 (O.) + 3 (Lo. E.) + 16 (R.) + 1 (U. E.) = 36 li. Impr. of a seal ring on L. E.
46	28, 29	36	6	15	5293	In fine state of preservation, $4.8 \times 6 \times 1.8$. Inscr. 5 (O.) + 8 (R.) + 1 (U. E.) = 14 li. Thumbmark on O.
47	29	36	6	15	5298	Two small portions chipped off, otherwise in fine state of preservation, $5.1 \times 6.25 \times 1.9$. Inscr. 11 (O.) + 1 (Lo. E.) + 11 (R.) = 23 li. Two thumbmarks on L. E. On R. and L. E. faint traces of an Aramaic inscription written with black color.
48	30	36	7	2	Possession of H. V. Hilprecht.	In fine state of preservation, $8.5 \times 11.4 \times 3$. Inscr. 21 (O.) + 15 (R.) + 1 (U. E.) = 37. Impr. of 4 seals on U. E., of 3 seals on Lo. E., of 1 seal on L. E., of 3 seals on R. E. Thumbmark on Rev. Cf. Pl. IV, No. 5.
49	30, 31	36	7	5	5292	Several cracks. Two pieces broken out of the Lo. half of the R. E., $7.6 \times 8.7 \times 2.7$. Inscr. 11 (O.) + 9 (R.) = 20 li. On the O. there are very faint traces of two lines of an Aramaic inser. Two thumbmarks and the impr. of a seal ring on R.
50	31	36	8	20	5406	Several cracks. The R. side much damaged, two pieces wanting, $7.2 \times 8.6 \times 2.8$. Inscr. 12 (O.) + 7 (R.) + 1 (U. E.) = 20 li. Seal impr. on Rev. Cf. Pl. XI, No. 19.
51	31, 32	36	12	26	5407	Well preserved. A small crack. A little on R. chipped off, $7.1 \times 8.6 \times 2.7$. Inscr. 9 (O.) + 7 (R.) = 16 li.
52	32	37	3	20	5331	Well preserved. A few cracks. Small portions of R. and L. U. corners wanting, $8.3 \times 10.2 \times 3.28$. Inscr. 13 (O.) + 6 (R.) = 19 li. Thumbmark on R.
52	69	[37]	3	22	5439	Numerous cracks. Several portions wanting, $6.55 \times 7.9 \times 2.55$. Inscr. 8 (O.) + 7 (R.) = 15 li.
53	32, 33	37	6	1	5408	Cracked. Several places chipped off, $6.58 \times 8.3 \times 2.6$. Inscr. 13 (O.) + 9 (R.) + 1 (U. E.) = 23 li. Impr. of a seal on L. E. and of a seal ring on Lo. E.
54	33	37	9	20	5314	Well preserved, $3.7 \times 4.58 \times 1.6$. Inscr. 9 (O.) + 7 (R.) + 1 (U. E.) = 17 li. Remains of an Aramaic inscription written with black color on R. Cf. Pl. VIII, No. 10.

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55	34	37	11	12	5409	Four cracks. A central portion wanting, several places chipped off, $7.1 \times 8.5 \times 2.8$. Inscr. 17 (O.) + 12 (R.) = 29 li. Two seal impr. on R.
56	34, 35	37	12	2	5410	Several cracks. Two pieces of O. broken out, $5.7 \times 6.7 \times 2.35$. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.
57	35	37	12	17	5411	Well preserved, $6.2 \times 7.2 \times 2.6$. Inscr. 11 (O.) + 2 (Lo. E.) + 5 (R.) = 18 li. Seal impr. on L. E.
58	35, 36	37	12	22	5412	Numerous cracks. Several small pieces broken out, $5.5 \times 7 \times 2.4$. Inscr. 11 (O.) + 9 (R.) = 20 li. Two thumbmarks on L. E.
59	36	37	?	?	5413	Cracked. U. L. corner wanting. Portion of R. side of Rev. broken out, $7.3 \times 9.1 \times 3$. Inscr. 16 (O.) + 7 (R.) = 23 li. Remains of five seal impr. on Rev., L. (2), Lo. and R. E.
60	37	37	12(?)	21	5414	Several cracks. R. E. and other small pieces broken out, 7.9×10 (fr.) $\times 3.1$. Inscr. 16 (O.) + 9 (R.) = 25 li. Three seal impr. on R. and one on L. E. Cf. Pl. VI, No. 7.
61	37, 38	38	1	19	5297	Well preserved, $5.2 \times 6.2 \times 2.4$. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Thumbmark on L. E.
62	38	38	7	9	5262	In fine state of preservation, $4.6 \times 5.4 \times 2.2$. Inscr. 11 (O.) + 7 (R.) + 1 (U. E.) = 19 li.
63	38, 39	38	7	10	5296	In fine state of preservation, $4.8 \times 6.2 \times 2.2$. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li.
64	39	38	11	5	5344	Well preserved. A few places chipped off, $6.2 \times 7.3 \times 2.5$. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E.
65	40	38	?	28	5415	Several cracks. Lo. L. corner broken off, small portions chipped off, $8.2 \times 11.2 \times 3.3$. Inscr. 19 (O.) + 10 (R.) = 29 li. Seal impr. and thumbmark on R.
66	40, 41	39	3	3	5301	In fine state of preservation, $5.25 \times 6.35 \times 2$. Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E.
66 ^a	70	39	7	19	5304	Well preserved, small portions chipped off, $6.3 \times 7.5 \times 2.6$. Inscr. 13 (O.) + 2 (Lo. E.) + 9 (R.) = 24 li. Aramaic inscr. on Rev. and L. E. Three seal impr. on U. E. Cf. Pl. VIII, No. 11.
67	41	39	7	28	5416	Cracked; otherwise well preserved. Small portion chipped off, $7.7 \times 9.7 \times 2.9$. Inscr. 12 (O.) + 7 (R.) = 19 li. On R. statement "seal of Addurammu," but no impr. made.
68	41, 42	39	8	21	5417	Lo. part of tablet broken off. Cracked, 3.9 (fr.) $\times 5.15 \times 1.95$. Inscr. 9 (O., fr.) + 8 (R., fr.) + 1 (U. E.) = 18 li. Thumbmark on L. E.
69	42	39	12	4	5418	R. E. wanting. Cracked. Small portions chipped off, 7.5×10 (fr.) $\times 3.2$. Inscr. 14 (O.) +

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						13 (R.) = 27 li. Impr. of two seals on L. E., of three seals on U. E., and of two seals on Lo. E.
70	42, 43	39	12	13	5307	In fine state of preservation, $8.5 \times 10.5 \times 3.2$. Inscr. I (U. E.) + 9 (O.) + 8 (R.) = 18 li. Two seal impr. on O. Cf. Pl. VII, No. 8.
71	43	40	5	3	Possession of H. V. Hilprecht.	In fine state of preservation, $5.65 \times 6.88 \times 2.6$. Inscr. 5 (O.) + 6 (R.) = 11 li. Impr. of a seal on U. E. and of a seal ring on L. E. An Aramaic inser. of two lines on O. Cf. Pl. VIII, No. 9.
72	43, 44	40	6	15	5419	Cracked. Small portions on O. and R. broken out, $7 \times 8.5 \times 2.8$. Inscr. 9 (O.) + 8 (R.) = 17 li. Impr. of two seal rings on R., of two seals on U. E., of two seals on Lo. E., and of one seal on L. E.
73	44	40	13	16	5322	In fine state of preservation, $6 \times 7 \times 2.85$. Inscr. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Impr. of a seal and a seal ring on Lo. E.
74	45	40	7	6	5420	Cracked. Two large pieces broken out, $6.2 \times 8.43 \times 2.9$. Inscr. 13 (O.) + 6 (R.) = 19 li. One seal impr. each on L., U. and Lo. E. and on Rev. Cf. Pl. IX, Nos. 12, 13 and Pl. XI, No. 20.
75	45	40	7	24	5421	Several cracks. A number of small portions broken out, $7.8 \times 8.8 \times 3.1$. Inscr. 9 (O.) + 9 (R.) = 18 li. Remains of 2 seal impr. on O.; one seal impr. each on L. E. and Rev., and the impr. of a seal ring on R. Cf. Pl. IX, No. 15.
76	46	40	7	25	5422	Two cracks. A little chipped off, otherwise text well preserved, $5.2 \times 6.5 \times 2.3$. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Impr. of a seal on L. E., of a seal ring on O. Thumbmark on Lo. E.
77	46	40	7	25	5423	Cracked. Portion of first li. of O. broken off, $5.14 \times 6.8 \times 2.6$. Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on L. E.
78	46, 47	40	8	29	5312	In fine state of preservation, $4.65 \times 5.5 \times 2.3$. Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on L. E.
79	47	40	9	4	5342	R. Lo. corner damaged, otherwise well preserved, $6.2 \times 7.7 \times 3$. Inscr. 10 (O.) + 6 (R.) = 16 li. Impr. of a seal and a seal ring on L. E., also on U. and on Lo. E. Seal impr. on R.
80	47, 48	40	9	4	5295	In fine state of preservation, $6.5 \times 7.8 \times 3$. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on O. (1), Lo. E. (1), Rev. (2), U. E. (1), L. E. (1), R. E. (1). Cf. Pl. X, No. 17.
81	48	40	12	1	5424	Cracked, otherwise in fine state of preservation, $5.2 \times 7.3 \times 2.2$. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
82	48, 49	40	12	13	5425	Three slight cracks. Small piece of U. R. corner of O. broken out, otherwise well preserved, $6.63 \times 7.63 \times 3.3$. Inscr. 14 (O.) + 1 (Lo. E.) + 14 (R.) = 29 li. One seal impr. each on L., R. and Lo. E. Impr. of two seal rings on U. E. Cf. Pl. X, No. 18 and Pl. XI, No. 21.
83	49, 50	40	?	?	5426	U. R. corner broken off. Small portions chipped off, $6.7 \times 7.7 \times 3$. Inscr. 14 (O.) + 2 (Lo. E.) + 9 (R.) = 25 li. Four seal impr. on Rev., and one each on L., R. and U. E.
84	50	41	1	4	Possession of H. V. Hilprecht.	Cracked, otherwise in fine state of preservation, $6.4 + 7.05 \times 2.5$. Inscr. 9 (O.) + 7 (R.) = 16 li. Two thumbmarks on O. One seal impr. each on L., Lo. and U. E.
85	51	41	1	12	5340	In fine state of preservation, $6.7 \times 7.4 \times 2.9$. Inscr. 13 (O.) + 3 (Lo. E.) + 11 (R.) + 1 (U. E.) = 28 li. Six thumbmarks on L. E.
86	51, 52	41	1	12	5427	R. E. and large portion of Lo. end broken off, 6.2×6.8 (fr.) $\times 2.8$. Inscr. 13 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 26 li. Five thumbmarks on L. E.
86 ^a	70, 71	41	2(?)	?	5305	U. L. corner damaged, several portions on O. and R. chipped off, $7.8 \times 9.6 \times 3.35$. Inscr. 20 (O.) + 4 (Lo. E.) + 11 (R.) = 35 li. Remains of two seal impr., one each on L. E. and R. Thumbmark on U. E.
87	52, 53	41	3	24(?)	5308	A large portion of the upper half of O. chipped off. Lo. R. corner of Rev. slightly damaged, $6.9 \times 9 \times 2.8$. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
88	53	41	3	10	5306	Two small pieces chipped off, otherwise in fine state of preservation, $6.8 \times 8.5 \times 2.8$. Inscr. 16 (O.) + 9 (R.) = 25 li.
89	53, 54	41	4	10	Possession of Mr. C. H. Clark.	In fine state of preservation, $6.75 \times 8.7 \times 3.2$. Inscr. 9 (O.) + 9 (R.) = 18 li. Two seal impr. on U. E., one on L. E., and the impr. of a seal ring on R. E.
90	54	41	6	1	5428	Cracked. U. L. corner broken off, a few passages chipped off, $5.9 \times 7.3 \times 2.5$. Inscr. 5 (O.) + 5 (R.) = 10 li. Seal impr. on R. E.
91	54, 55	41	6	17	5429	Several cracks. Lo. R. corner broken out, $5.2 \times 6.4 \times 2.3$. Inscr. 9 (O.) + 5 (R.) = 14 li.
92	55	41	6	20	5430	Cracked. Small portions of O. and R. chipped off, $5.1 \times 6.2 \times 2.45$. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on R., one on U. E. Three thumbmarks on L. E.
93	55, 56	41	6	20	5294	In fine state of preservation, $4.8 \times 5.4 \times 2$. Inscr. 9 (O.) + 3 (Lo. E.) + 7 (R.) = 19 li.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
94	56	41	6	20	5431	Fr. of a tablet, $6.3 \times 8 \times 2.6$. Inscr. 13 (O.) + 5 (R.) = 18 li. Remains of a seal impr. on R. Two thumbmarks on L. E.
94 ^a	71, 72	41	6	23	5441	Cracked. R. E. and U. part of R. wanting, $6.5 \times 8.5 \times 2.6$. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R. Thumbmark on L. E.
95	57	41	6	24	5317	In fine state of preservation. Small portion of R. E. chipped off, $6 \times 7.5 \times 2.2$. Inscr. 12 (O.) + 5 (R.) + 1 (U. E.) = 18 li. Two seal impr. on R. Four thumbmarks on L. E.
96	57, 58	41	6	25	5432	Cracked. Several small portions of O. chipped off, $6.2 \times 7.9 \times 2.3$. Inscr. 13 (O.) + 5 (R.) + 1 (U. E.) = 19 li. Seal impr. on R. Four thumbmarks on L. E.
97	58	41	6	25	5335	In fine state of preservation, $5.2 \times 6.5 \times 2.4$. Inscr. 9 (O.) + 8 (R.) = 17 li. Thumbmark on L. E.
98	58, 59	41	6	25	5433	Large portion of R. side broken out, $5.2 \times 6.3 \times 2.5$. Inscr. 8 (O.) + 7 (R.) = 15 li. Seal impr. on U. E. Thumbmark on O.
99	59	41	7	4	5434	Cracked. Large portion on L. side of R. chipped off, $7.1 \times 9 \times 2.9$. Inscr. 13 (O.) + 8 (R.) = 21 li. Seal impr. on R.
100	59, 60	41	7	7	5303	In fine state of preservation, $5.3 \times 6.55 \times 2.22$. Inscr. 10 (O.) + 8 (R.) = 18 li. Two thumbmarks on L. E.
101	60, 61	41	7	16	5348	In fine state of preservation, $5.85 \times 6.85 \times 3$. Inscr. 10 (O.) + 3 (Lo. E.) + 6 (R.) + 1 (U. E.) = 20 li.
102	61	41	7	16	5435	Cracked, considerable portions broken out, $6.92 \times 8.68 \times 2.9$. Inscr. 14 (O.) + 6 (R.) = 20 li. Seal impr. one on L., one on Lo. E. Remains of another on R. The rest broken off.
103	61, 62	41	7	17	5311	In fine state of preservation. Beginning of a crack, $5.45 \times 6.5 \times 2.38$. Inscr. 10 (O.) + 8 (R.) = 18 li.
104	62	41	7	17	5299	In fine state of preservation, $5 \times 6 \times 2.3$. Inscr. 9 (O.) + 7 (R.) = 16 li.
105	62, 63	41	7	17	5260	In fine state of preservation, $4.9 \times 6.2 \times 2.4$. Inscr. 9 (O.) + 6 (R.) = 15 li.
106	63	41	7	22	5436	Cracked. Small portions broken out, $6.25 \times 8 \times 2.6$. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on U., one on L., one on R. E., two on Lo. E. Two thumbmarks on Rev.
107	63, 64	41	8	6	5437	Cracked. Large portion of L. Lo. corner wanting. Other smaller pieces chipped off, $6.8 \times 8.6 \times 3.25$. Inscr. 14 (O.) + 8 (R.) = 22 li. Two seal impr. on U. E., one each on L., R. and Lo. E.
108	64, 65	41	9	12	5438	Cracked. Large portions chipped off, $6 \times 7.6 \times$

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						2.9. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal impr. on Lo. E.
109	65	41	11	17	5388	Well preserved, $5.4 \times 6.4 \times 2.5$. Inscr. 9 (O.) + 5 (R.) + 1 (U. E.) = 15 li.

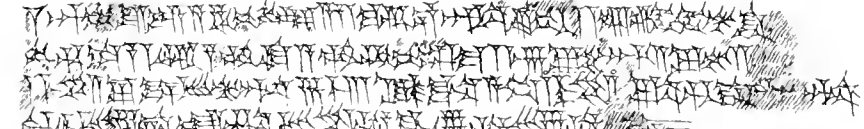
II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.


1	I	32	5	12	5392	Baked clay tablet, O. and R. Contents: Three year lease of fields with seeds and facilities for irrigation. Cf. Pl. 18, No. 30.
2	II	35	6	8	5402	Baked clay tablet, O. and R. Three thumbmarks on R. Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years. Cf. Pl. 25, No. 41.
3	III	34	5	5	5334	Baked clay tablet, O. and R. Contents: Mortgage of an orchard as security for payment of debt. Cf. Pl. 22, No. 36.
4	III	36	6	15	5293	Baked clay tablet, O. and R. Thumbmark on O. Contents: Receipt for partial payment of rent for field. Cf. Pl. 28, No. 46.
5	IV	36	7	2	Possession of H. V. Hilprecht.	Baked clay tablet, O. and R. Thumbmark on R. Contents: Sixty year lease of lands and buildings from a Persian. Cf. Pl. 30, No. 48.
6	V	28	9	24	5345	Baked clay tablet, O. and R. Seal impr. of a slave on O. Contents: Statement of certain taxes received by a slave for his Persian master. Cf. Pl. 8, No. 13.
7	VI	37	12 (?)	21	5414	Baked clay tablet, O. and R. Three seal impr. on R. Contents: Lease of fields and other property by a slave, expenses and profits to be shared. Cf. Pl. 37, No. 60.
8	VII	39	12	13	5307	Baked clay tablet, O. and R. Impr. of two seal cylinders on O. Contents: Officer's receipt for a year's tax on seven estates. Cf. Pl. 43, No. 70.
9	VIII	40	5	3	Possession of H. V. Hilprecht.	O. of a baked clay tablet. Aramaic docket incised on O. Contents of tablet: Receipt for payment of two years' rent for a field (26 <i>GUR</i> of dates). Cf. Pl. 43, No. 71.
10	VIII	37	9	20	5314	R. of a baked clay tablet. Traces of an Aramaic docket written with black color on R. Contents of tablet: Lease of a house. Cf. Pl. 33, No. 54.
11	VIII	39	7	19	5304	R. of a baked clay tablet. Aramaic docket incised on Rev. and L. E. Contents of tablet: A slave's receipt for one year's rent (dates, date

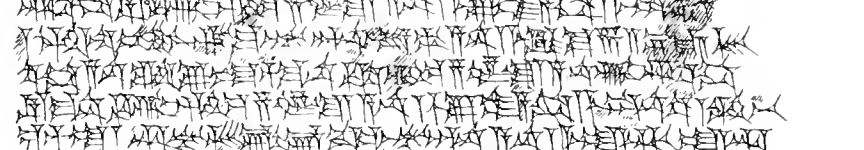
TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						wine, lamb, flour) from half a field, embodying an obligation to account to his master and to the son of the latter for the payment made to him. Cf. Pl. 70, No. 66 ^a .
12, 13	IX	40	7	6	5420	U. E. (No. 12) and L. E. (No. 13) of a baked clay tablet, one impr. of a seal eyl. on each. Contents of tablet: Receipt of seven Persians for rent from their fields (<i>qashûti</i>). Cf. Pl. XI, No. 20 (R) and Pl. 45, No. 74.
14	IX	1	7	28	5376	R. E. of a baked clay tablet. Impr. of two seal rings and a thumbmark on R. E. Contents of tablet: Hire of herds of sheep to a shepherd. Cf. Pl. IX, No. 16 (Lo. E.) and Pl. I, No. 1.
15	IX	40	7	24	5421	R. of a baked clay tablet. Impr. of a seal eylinder and a seal ring on R. Contents of tablet: Receipt of an officer and a slave for a year's total tax on certain fields (<i>qashûti</i>), embodying an obligation to account to their superior for the payment made to them. Cf. Pl. 45, No. 75.
16	IX	1	7	28	5376	Lo. E. of a baked clay tablet. Impr. of two seals and a seal ring on Lo. E. Cf. Pl. IX, No. 14 and Pl. I, No. 1.
17	X	40	9	4	5295	Baked clay tablet, O. and R. One seal impr. on O., two seal impr. on R. Contents: Receipt of two officers of certain canals. Cf. Pl. 47, No. 80.
18	X	40	12	13	5425	U. E. of a baked clay tablet. Impr. of two seal rings on U. E. Contents of tablet: An officer's receipt for taxes (paid in money and products) on 9½ fields (<i>qashûti</i>) rent to <i>Bêl-nûdîn-shumu</i> , with the statement that this officer remains responsible to <i>Bêl-nûdîn-shumu</i> for any claims against these fields. Cf. Pl. XI, No. 21 (Lo. E.) and Pl. 48, No. 82.
19	XI	36	8	20	5406	R. of a baked clay tablet. Impr. of a seal eyl. on R. Contents of tablet: An official's receipt for certain taxes (products, lambs and soldiers), embodying an obligation to account to his superior for the payment made to him. Cf. Pl. 31, No. 50.
20	XI	40	7	6	5420	R. of a baked clay tablet. Impr. of a seal eyl. on R. Cf. Pl. IX, Nos. 12, 13 (U. and L. E.) and Pl. 45, No. 74.
21	XI	40	12	13	5425	Lo. E. of a baked clay tablet. Impr. of a seal eyl. on Lo. E. Cf. Pl. X, No. 18 (U. E.) and Pl. 48, No. 82.
22	XII	c. 700 B.C.			9476	Terracotta figurine, h. 12.2. Head of a bearded man in the style of the Assyrian winged lions and bulls with human heads. Ca. Original in M. I. O., Constantinople.

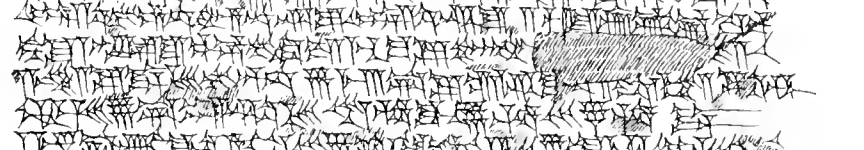
TEXT.	PLATE.	YEAR.	C. B. M.	DESCRIPTION.
23	XII	Second millennium B.C. or earlier.	12302	Frag. of a terracotta figurine, h. 8.3. Bêl with a pointed headdress, and with a curved weapon in his right hand. A scarf passing over his left shoulder and under his right arm adorns his breast. Ca. Original in M. I. O., Constantinople.
24	XII	"	12301	Terracotta figurine, lower end broken off, h. 12.2 Bêl with a flat headdress, and with a thunderbolt in each hand. Ca. Original in M. I. O., Constantinople.
25	XII	"	12304	Frag. of a bas-relief in terracotta, 8.5 × 7.6 × 1.6. Bêl with a low eap, and with a trident in his left hand. Ca. Original in M. I. O., Constantinople.
26	XII	"	4925	Frag. of a bas-relief in terracotta, 7 × 6 × 1.6. Bêl with a high conical headdress and a long curl reaching to the shoulder (observe the artist's naïve way of representing the ears), holding a mace with both hands. Ca. Original in M. I. O., Constantinople.
27	XIII	c. 450 B.C.	8913	Bas-relief in terracotta, 8.2 × 11.9 × 2.1. Humped bull.
28	XIII	c. 450 B.C.	2859	Frag. of a bas-relief in terracotta, 5.3 × 8.35 × 1.92. Wild hog.
29	XIV	c. 600 B.C.	9472	Frag. of a terracotta figurine, h. 5.7. Two female musicians, the one playing a drum, the other a double flute.
30	XIV	c. 600 B.C.	9450	Terracotta figurine, lower end broken off, h. 10.1. Two lovers: young man and maiden embracing and kissing each other.
31	XIV	c. 450 B.C.	9449	Terracotta figurine, a portion at the lower end broken off, h. 13.5. Two lovers: a young man with his arm around a maiden's shoulder.
32	XV	c. 450 B.C.	9453	Terracotta figurine, h. 8.2. Etana lying on the eagle's back with arms around its neck. Etana's head and the bird's bill are broken off. Originally the figurine was covered with a chalk paste by which the artist was enabled to work out the details with greater accuracy and to produce a better effect of the whole group, which was also colored. Traces of red and green preserved.
33	XV	c. 600 B.C.	5853	Terracotta figurine, h. 7.7. Baby rattle in the shape of a chicken.
34	XV	c. 450 B.C.	2857	Terracotta figurine, with white enamel, h. 4, length 7.2, width 4.5. Dog with puppies. One puppy wanting.
35-37	XVI-XVIII	c. 500-300 B.C.		Sarcophagi in terracotta, enameled and plain, as found <i>in situ</i> .
38	XIX	1895 A.D.		Section of the excavations in the upper strata of the temple enclosure. Southeast side.
39	XX	1895 A.D.		Fortifications (large wall, round tower and rooms) in the later temple enclosure. Southeast side.


**CUNEIFORM
TEXTS.**

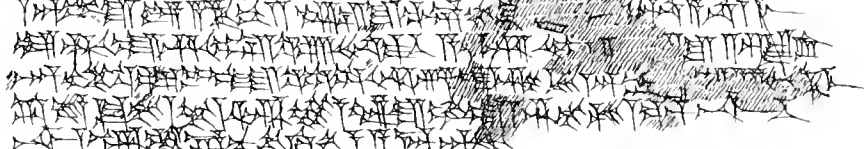
O. 

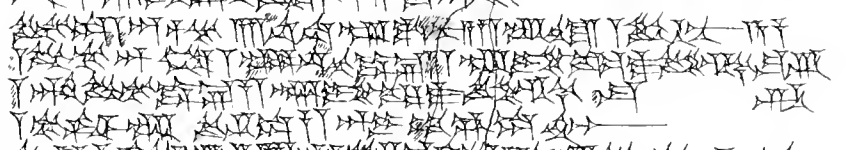
5 


10 

15 


R. 







20 








25 







30 

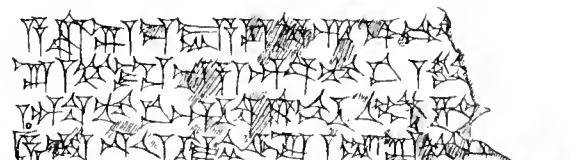
(cf. li. 16) = 162, written so intentionally to avoid confusion with 103.

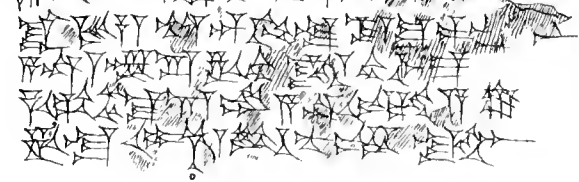
◦  omitted (cf. li. 12 and 21).

L. E. 






R. E. 







Lo. E. 






O. 

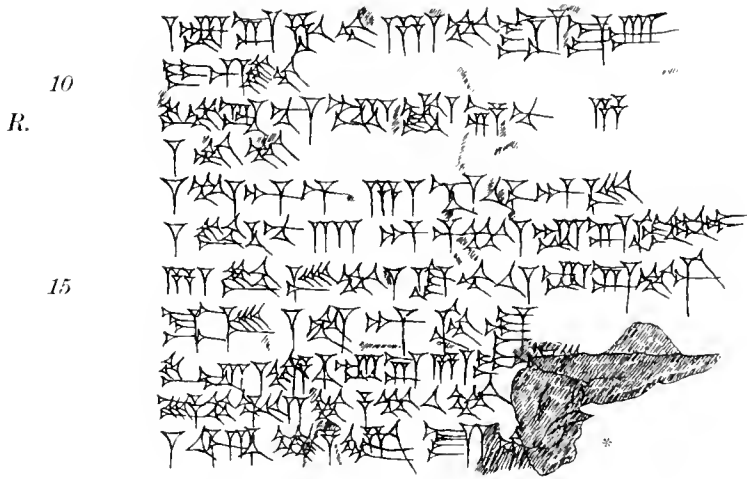
5 

◦ The 2 small wedges are crasures.

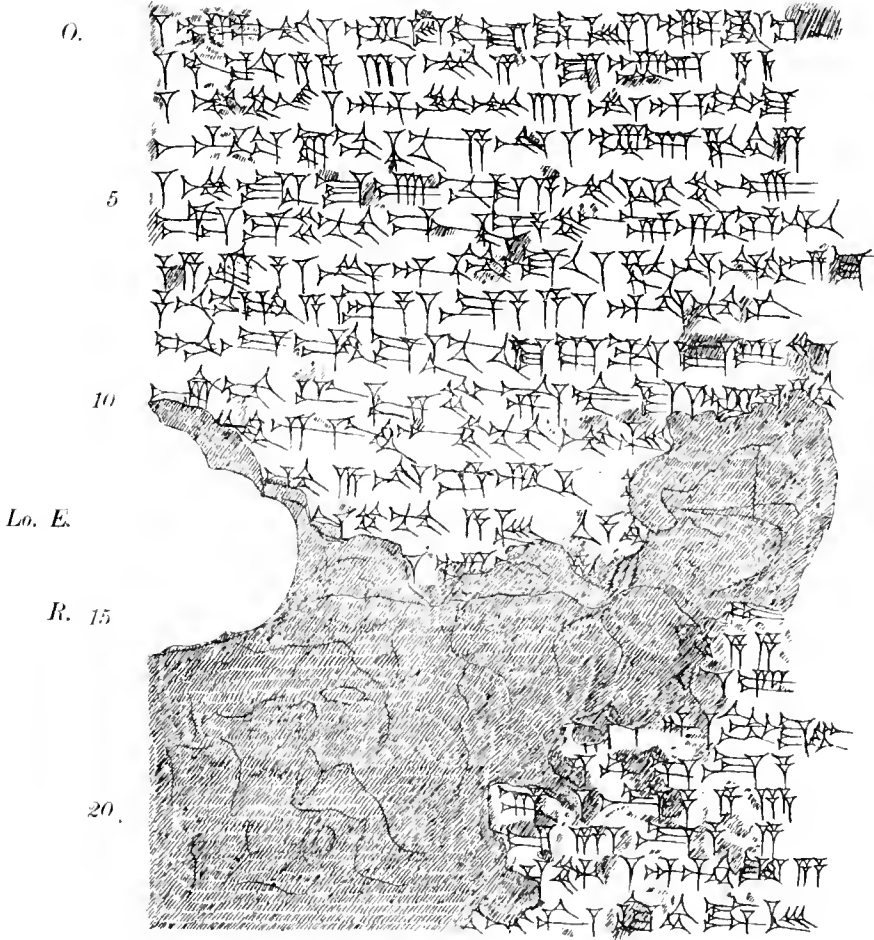
◦ Oblique wedge mistake of scribe.

2

Continued



3



*On left and lower edges each two lines of an Aramaic inscription written with black color but badly effaced.

3

Continued

U.E. 25

Handwritten cuneiform script on a fragment of a tablet. The text is arranged in several lines, with some characters appearing to be crossed out or corrected. There is a prominent scribble at the bottom of the fragment.

* Mistake of scribe

4

O.

Handwritten cuneiform script on a fragment of a tablet. The text is arranged in several lines, with significant erasure and a large scribble on the left side of the fragment.

5

o Erasure

Lo. E.

R.

10

Handwritten cuneiform script on a fragment of a tablet. The text is arranged in several lines, with significant erasure and a large scribble on the left side of the fragment.

R.

15

5

O.

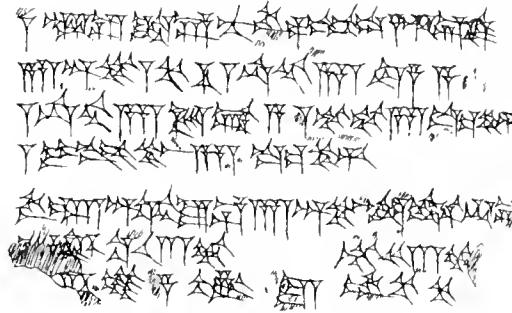







Handwritten cuneiform script on a fragment of a tablet. The text is arranged in several lines, with significant erasure and a large scribble on the left side of the fragment.

5

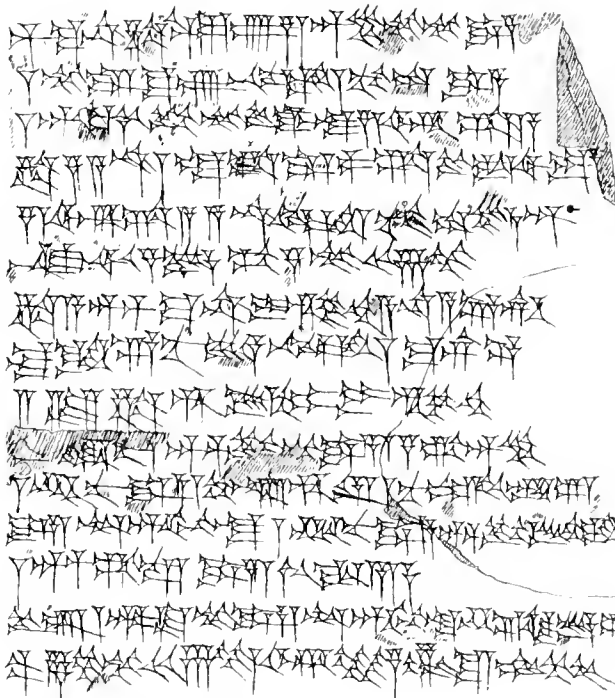




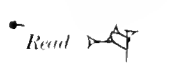
















R.

5

Continued

10  R 







6

0.  





















7

0. 







Continued

10
 Lo. E.
 15
 R.
 20
 25
 U. E.
 L. E.

° rest erasure

Two lines of hieroglyphs, possibly a signature or a specific label, located below the main text block.

O.
 5
 10

° Erasure

Continued

R. 15
 20
 Erasure

O.
 5
 10
 R.
 15
 Erasure

O.
 Erasure

Continued

5
 10
 Lo. E.
 R.
 15
 20
 U. E.
 25
 L. E.
 30

◦ 向, rest erasure

◦ 人 mistake of scribe.

Lines 17-19 ◦ repetition of lines 16-17
 ◦ mistake of scribe.

◦ 人, rest erasure

◦ Lines 29-30 contain witnesses intended by the scribe for insertion after li. 25.

0.
 5

◦ Mistake of scribe, who wrote "and" twice with two different signs.

◦ 人 rest erasure

◦ 人, rest erasure

Continued

10 ° Sic!

R. Lo. E.
 R. E.

15

Lo. E.

20

0.


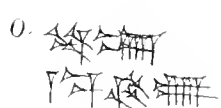
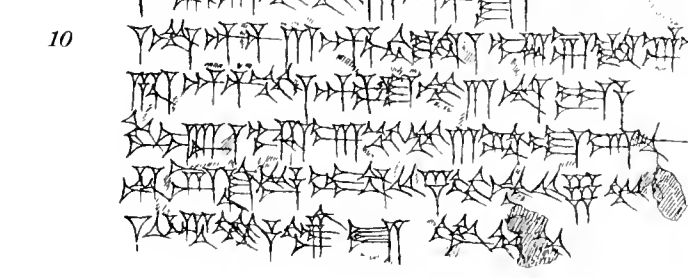
5 rest erasure
 ° The characters above the li.
 were for insertion here.

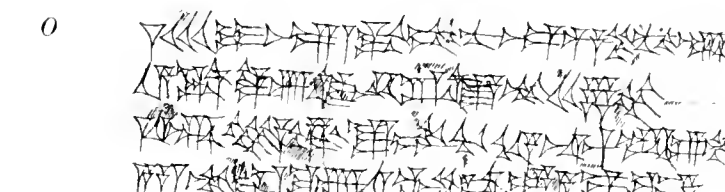

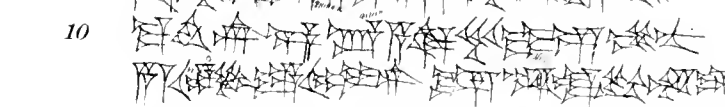
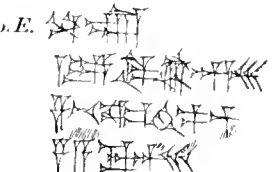
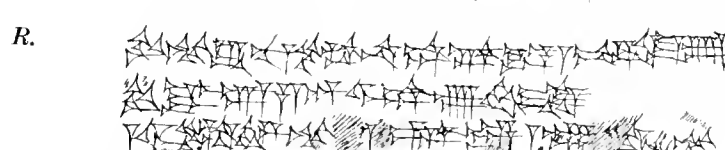


10 R.

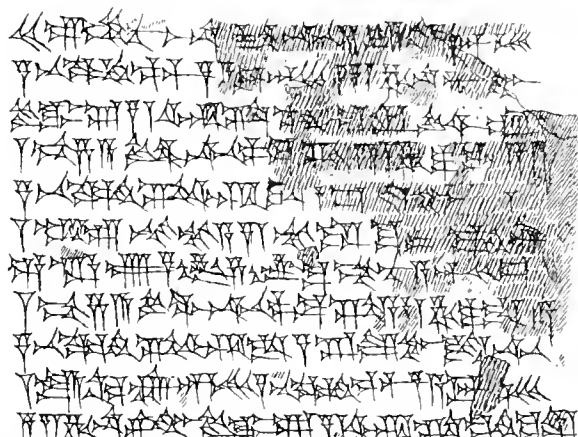
15


0.

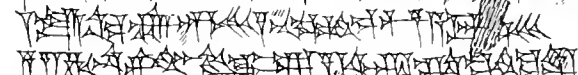
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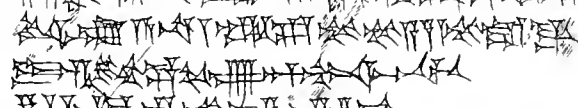
5
 R.  0. 
 10 

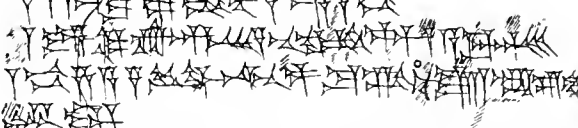
0 
 5  *rest erasure*
 10  *Lo.E.* 
 R. 
 15  *rest erasure*
 20 


O. 


 5 


 10 

 L. E. 

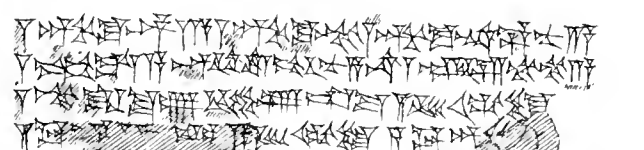
 R. 15 

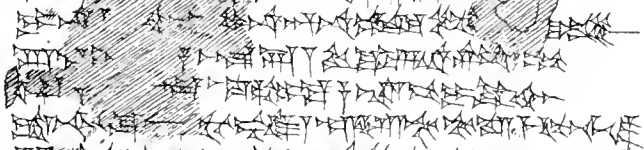
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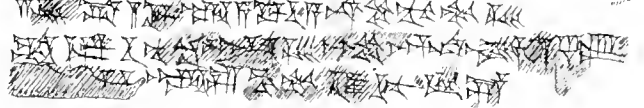
 U. E. 

 L. E. 

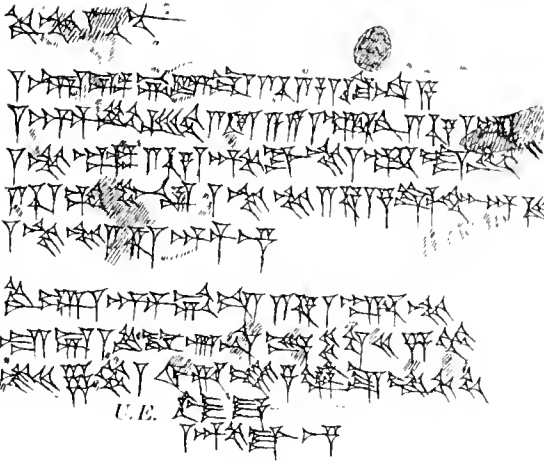
rest erasure

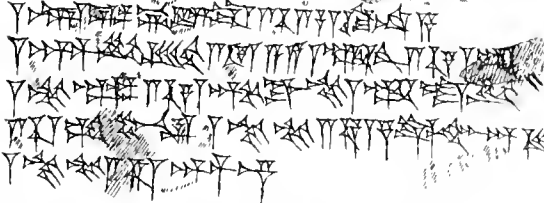
O. 

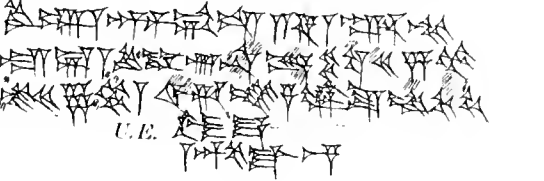
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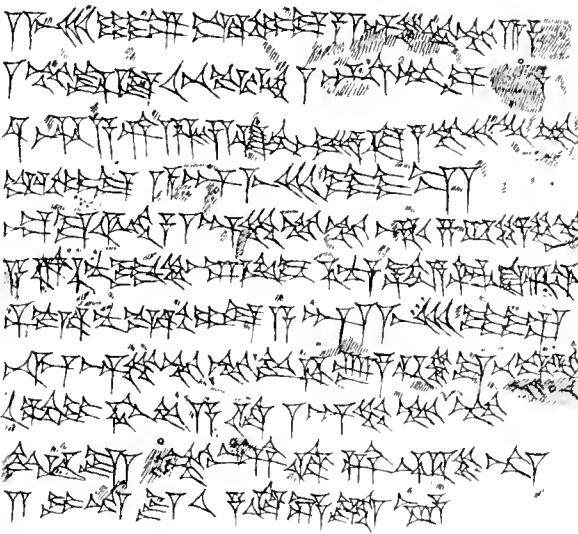
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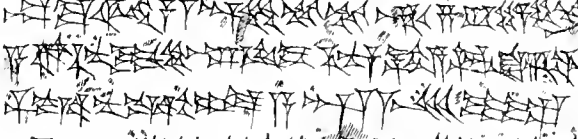
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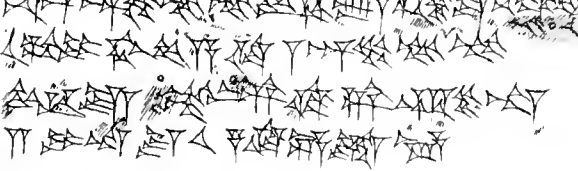
R. 


15  Mistake of scribe.

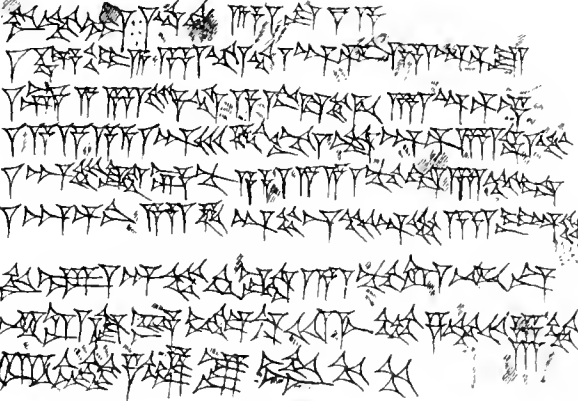
20  U.E.

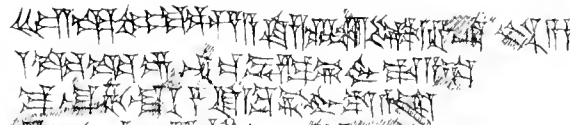

O.  SHA, rest erasure

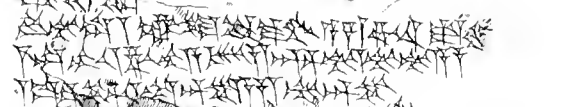
5 

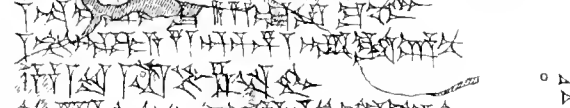
10  Erasure

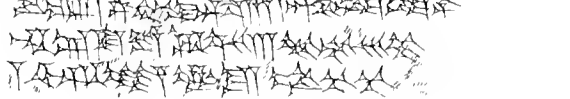
 Erasure


R.  On L.E.


O.  

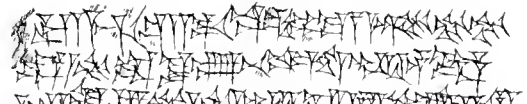
5 

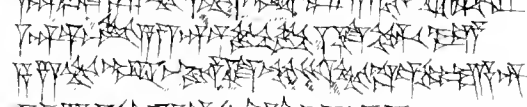
R. 


10 

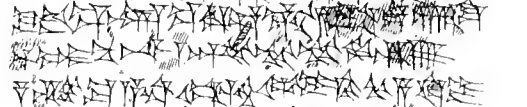
15 



◦ 

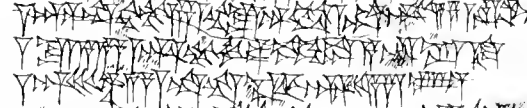



5 

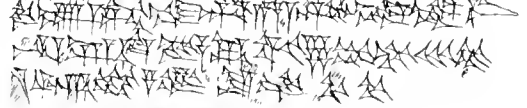


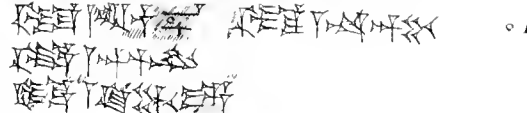
10 


L. E.  ◦  omitted

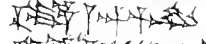
R.  ◦ Erasure


15 

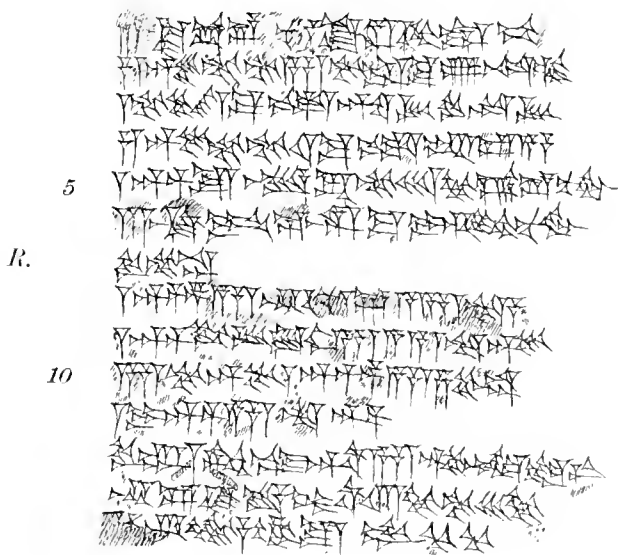
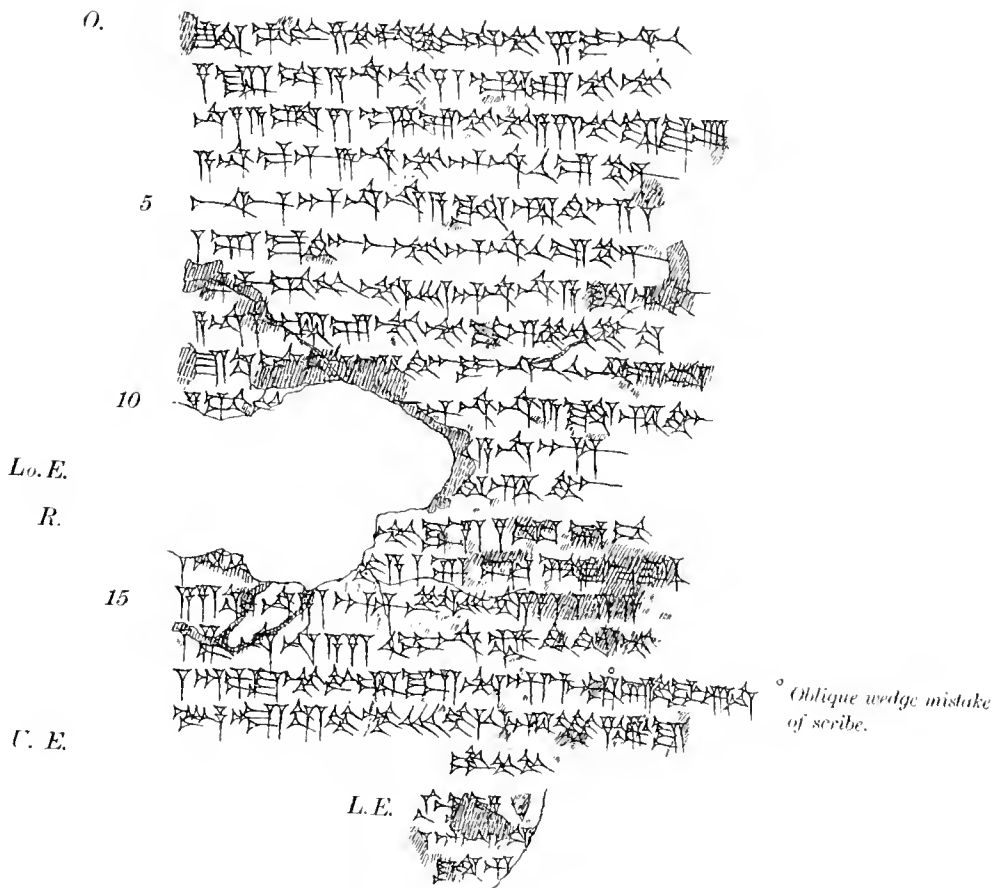


20 

U. E.  ◦ Erasure

R. E. 

L. E. 



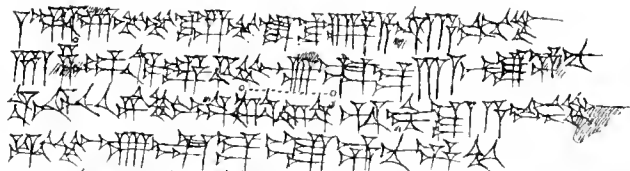




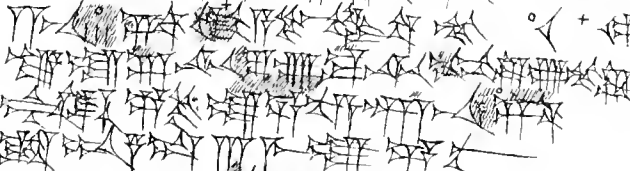


O. 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 R. 11
 12
 13
 14
 15
 16
 17
 18
 19
 L. E. 20

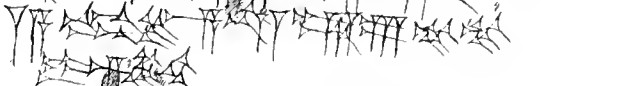
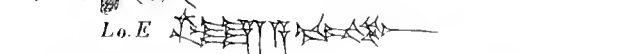
rest erasure

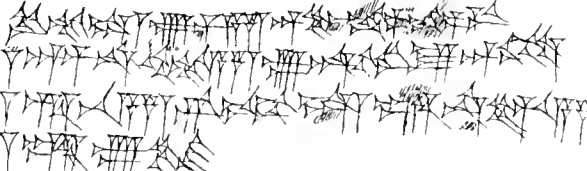


O. 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 L. o. E. 16
 R. 17
 18
 19
 20
 21
 22
 23
 24
 25
 U. E. 26

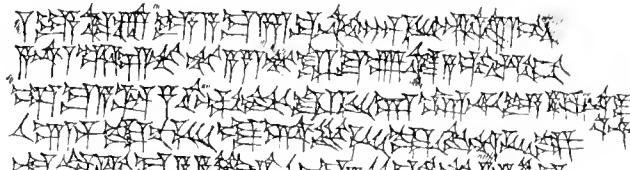
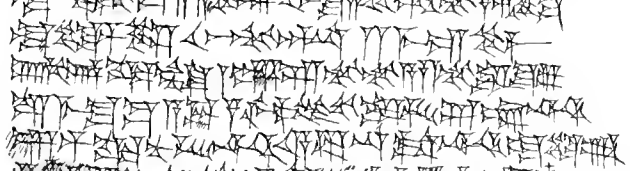


R. 27
 R. 28
 R. E. 29

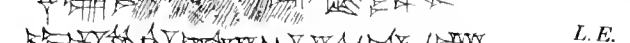
0.   rest erasure
 rest erasure




5.   + rest erasure
 rest erasure

10. 
 Lo. E. 

R. 
 15. 
 U. E. 

0. 
 5. 
 10.  

Lo. E.  *+ The last perpend. li. mistake of scribe.*

R. 
 15.  L. E. 

Continued

20

Handwritten cuneiform script on a tablet fragment, lines 19-24. The script is dense and appears to be a continuation of text from the previous page. There are some dark, irregular marks in the lower portion of the fragment, possibly representing erasures or damage to the original tablet.

O.

5

10

Lu.F.

R.

15

20

Handwritten cuneiform script on a tablet fragment, lines 1-20. The fragment is divided into sections labeled O., Lu.F., and R. There are several lines of script, with some lines being heavily obscured by dark, scribbled-out areas, likely representing erasures or damage. The script is dense and appears to be a continuation of text from the previous page.

◦ A

◦ 𐎠 omitted

◦ 𐎠 + 𐎠

◦ Erasure

O.

5

Handwritten cuneiform script on a tablet fragment, lines 1-5. The fragment shows the beginning of a section labeled O. The script is dense and appears to be a continuation of text from the previous page. There is a large, dark, irregular area on the right side of the fragment, possibly representing a significant erasure or damage to the original tablet.

Continued

R. 10

O. 5

R. 10

15

Erasure

Erasure

rest erasure

O. 5

10

rest erasure

Lo. E. 15
 R. 20
 25
 U. E. 50

omitted (cf. 30:16)

L.E.

O 5
 10
 Lo. E. 15

Erasure

30
Continued

R.

20
 25
 30

◦ Erasure of scribe

L.E.

35

31

O.

5
 10

◦ 𓂏, rest erasure

Lo.E.

R.

15

31
Continued

20
 25
 L.E.

32

0.
 5
 10

R. 15 *Erasure*

20

R.

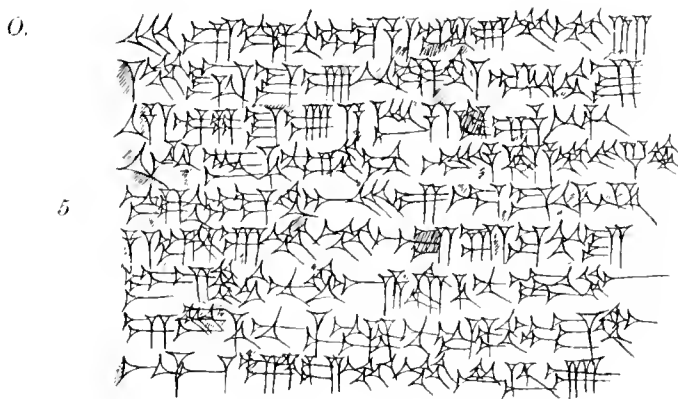
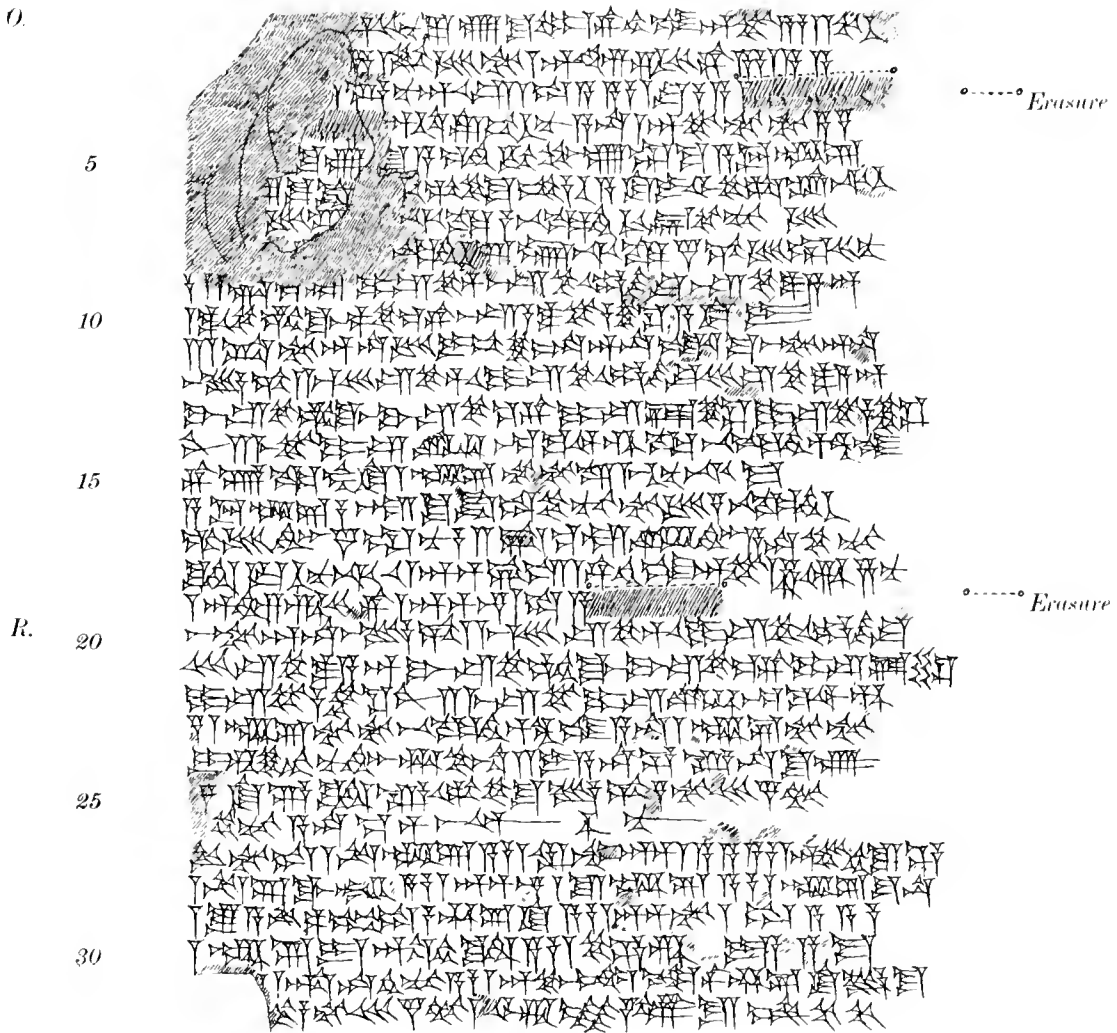
33

0.

Continued

R. 5
 10
 O.

O.
 5
 10
 Lo. E.
 R.
 20
 25



36
Continued

R. 10

L.E. 25
26

15

Erasure

37

O.

5

R. 10

15

U.E. 20

38

O.

38
Continued

5
 10
 R.
 15
 U.E.
 20




39


5
 10
 R.
 R. 10
 L.E. 10



40



10

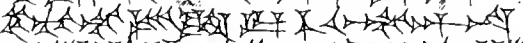
40
Continued


5  °  resp.  omitted.





 °  omitted by scribe.


 * Read . The last sign of


10  the previous line explains

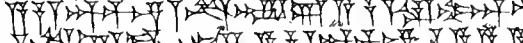
 the mistake.




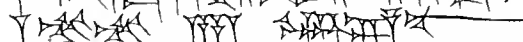



0. 15  *rest of line*




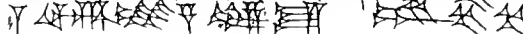








20 




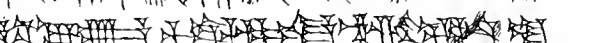



41


0. 

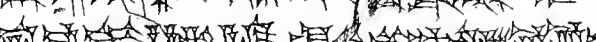






5 

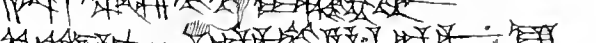


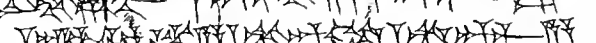





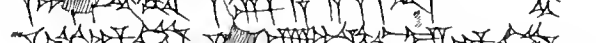



R. 10 










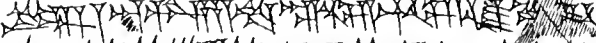



15 

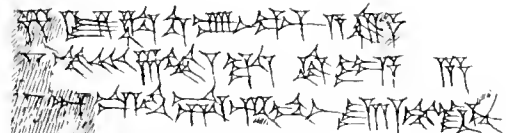


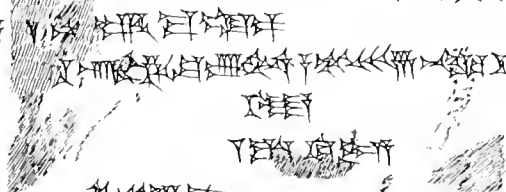





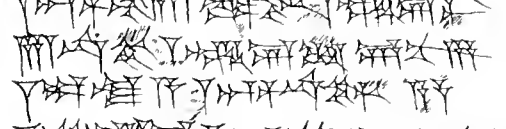





0. 

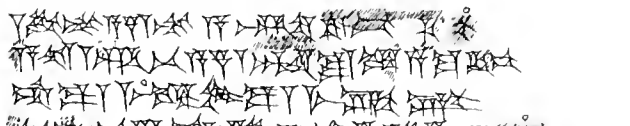
5. 


Lo. E. 


R. 


10. 


On L.E.

0. 

5. 


10. 

Lo. E. 


R. 15. 


20.

Erasure

◦  omitted (cf. li. 9 and 65, 10).


Erasure

◦  omitted

◦  omitted

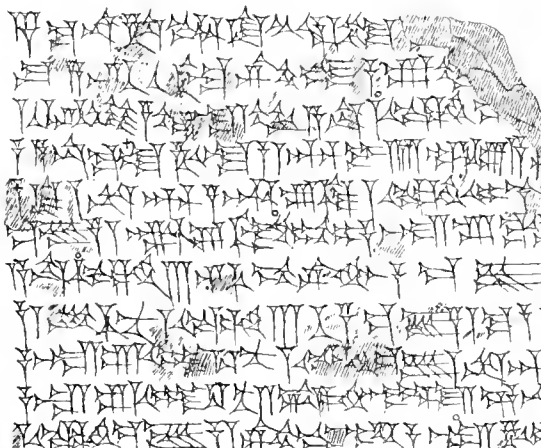
◦  omitted ◦  omitted

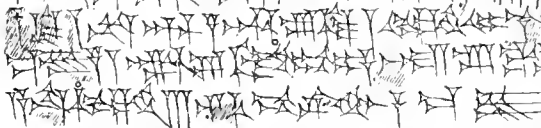

Erasure


◻  omitted (as frequently)



Continued




Handwritten cuneiform script on a fragment of a tablet, showing several lines of text.

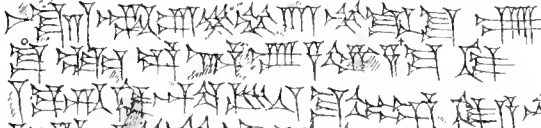

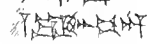

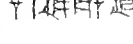
O.  ° Mistake of scribe, who wrote ANA twice, phonogr. and ideogr.

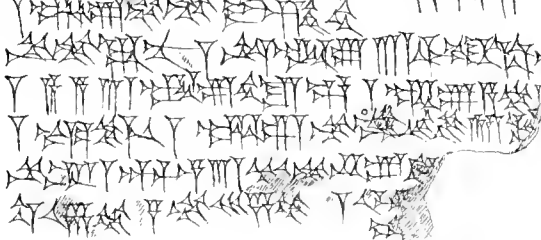
5  + 

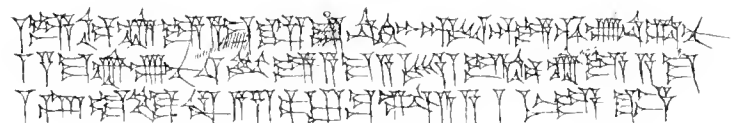
10  ° Mistake of scribe
Perpend. wedge mistake of scribe.
(cf. note of li. 3).

Lo. E  ° 

R. 15  °  +  omitted

20  L.E. 




U. E. 25  ° Read SHE

O.  °  rest erasure

Continued

5
 10
 15
 20
 25
 30
 35

Handwritten cuneiform script in vertical columns, numbered 5 through 35. The script is dense and appears to be a form of Akkadian or Sumerian.

Lo. E.

R.

U. E.

L. E. 

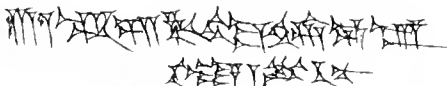
Examples of cuneiform characters or short phrases, likely related to the text on the page.

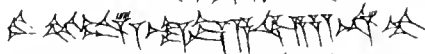
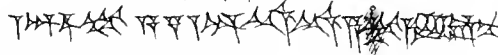

 Read ME-E, the scribe had commenced to write M1, which he changed.

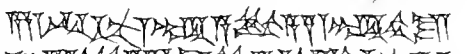
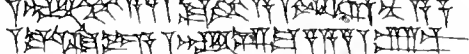

O. 

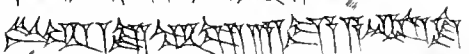
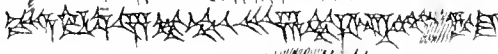

Examples of cuneiform characters or short phrases, with a circled 'O' and the word 'Erasure' next to it.

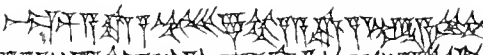

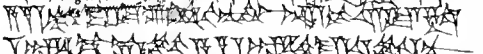
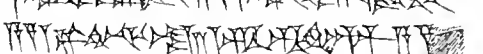
Continued

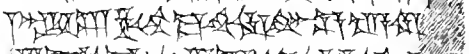




5 

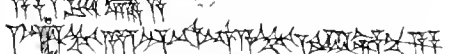

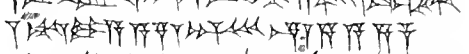

R.   °  rest erasure


10   °  mistake of scribe


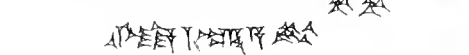
U. E. 15   



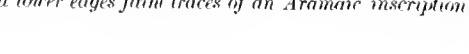

O.     ° Erasure



5     



10    

Lo. E. 

R.   ° Erasure

15    

20  

L. E.   *

* On right and lower edges faint traces of an Aramaic inscription written with black color.

49
Continued

10
R.
15
20

R. 𐤀𐤁𐤁𐤁𐤁𐤁
𐤀𐤁𐤁𐤁𐤁𐤁𐤁
𐤀𐤁𐤁𐤁𐤁𐤁𐤁

° Li. 12 was for
insertion here.

50

O.
5
10
R.
15
U. E. 20

° 𐤀𐤁 omitted

° 𐤀𐤁, rest erasure

R. 𐤀𐤁𐤁𐤁𐤁𐤁
𐤀𐤁𐤁𐤁𐤁𐤁𐤁
𐤀𐤁𐤁𐤁𐤁𐤁𐤁

51

O.

* On the Obverse there are faint traces of an Aramaic inscription written with black color.

51
Continued

5
 R. 10
 15

----- Read > < >

 for < > < >

 << Mistake of scribe
 The total quoted three
 times is 25,240.

52

O.
 5
 10
 R. 15

R. < > < > < >

53

O.

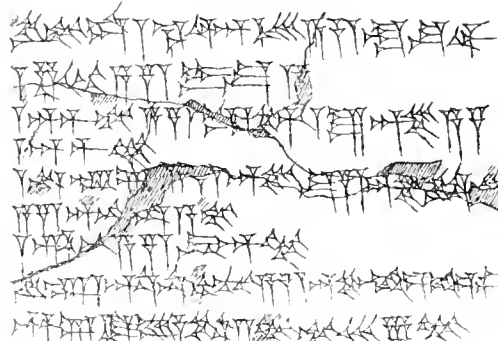
Continued

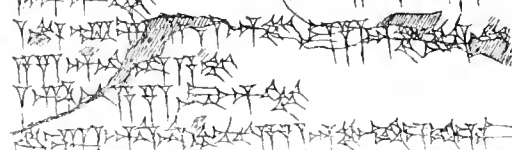
5
 10
 Lo. E.
 R. 15
 20
 U.E.

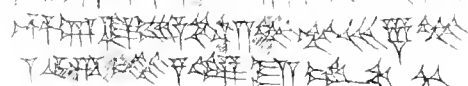
O.
 5
 R. 10
 O.
 15
 U.E.

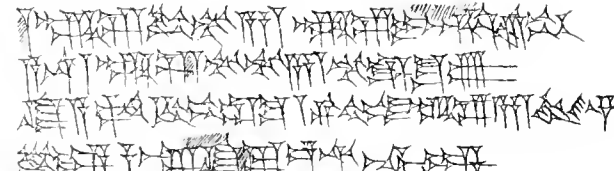
* Aramaic inscription written with black color.


Continued

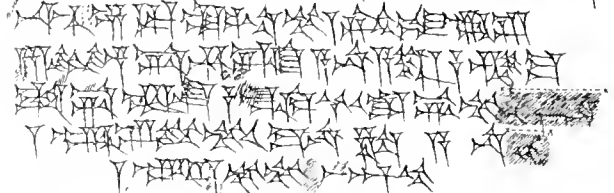
R. 

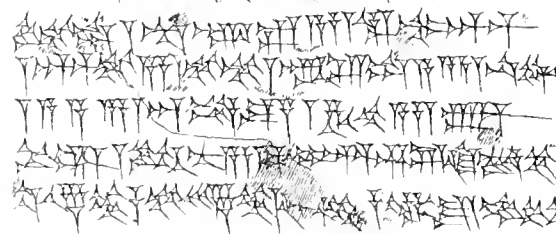
15 

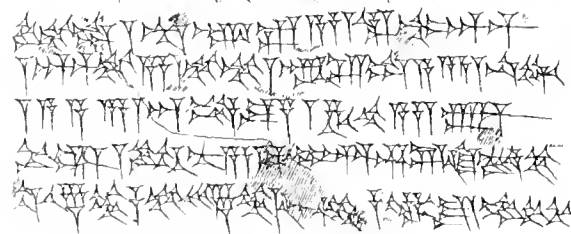
U.E. 20 

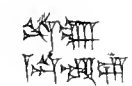
O. 

5 

10 

L.E. 

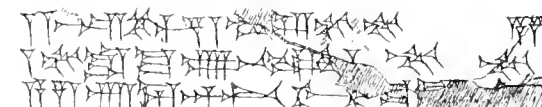
R. 15 

L.E. 

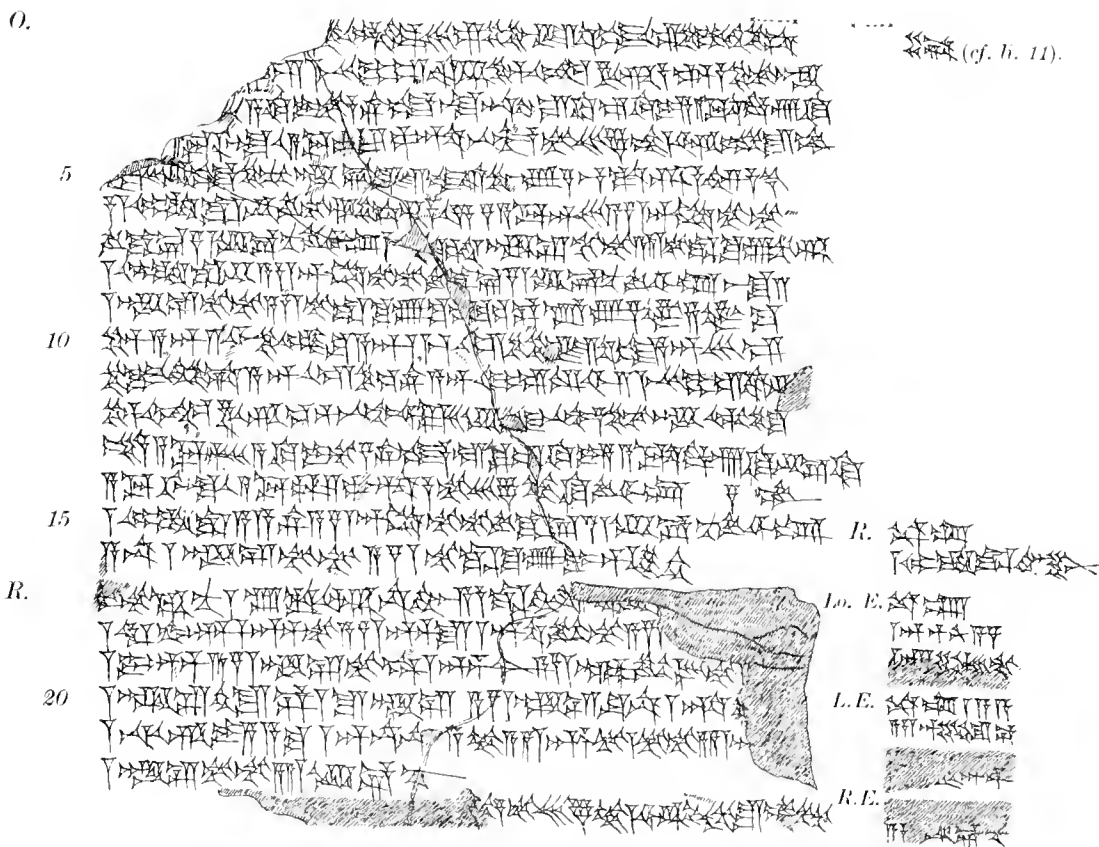
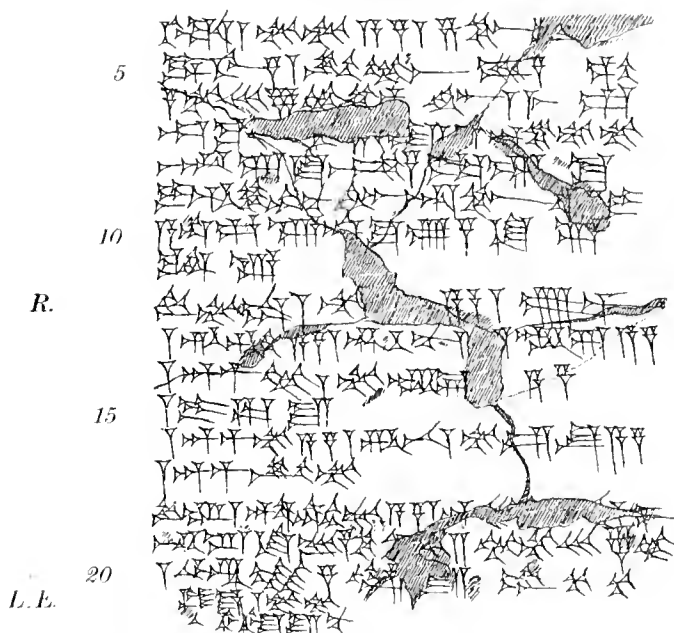
Erasure of scribe who forgot to erase the last character standing on R.

Erasure

Erasure

O. 

Continued



O

5

16

15

R.

20

25

The signs above the line were for insertion here (cf. li. 15).

omitted (cf. li. 5).

rest erasure

rest erasure

R.

L.E.

O.


5


R.

(stylus worn off?)
cf. l. 6.

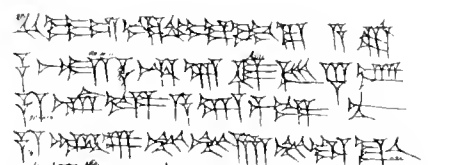

(stylus worn off?)

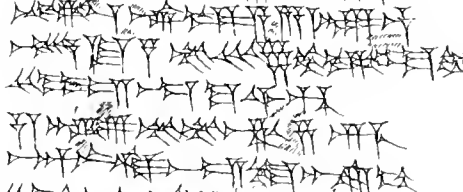
Continued


10 


15 


C. E.

0.   omitted (cf. 65: 3).

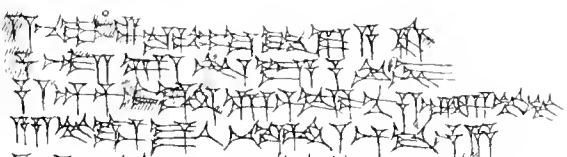

5 


10 

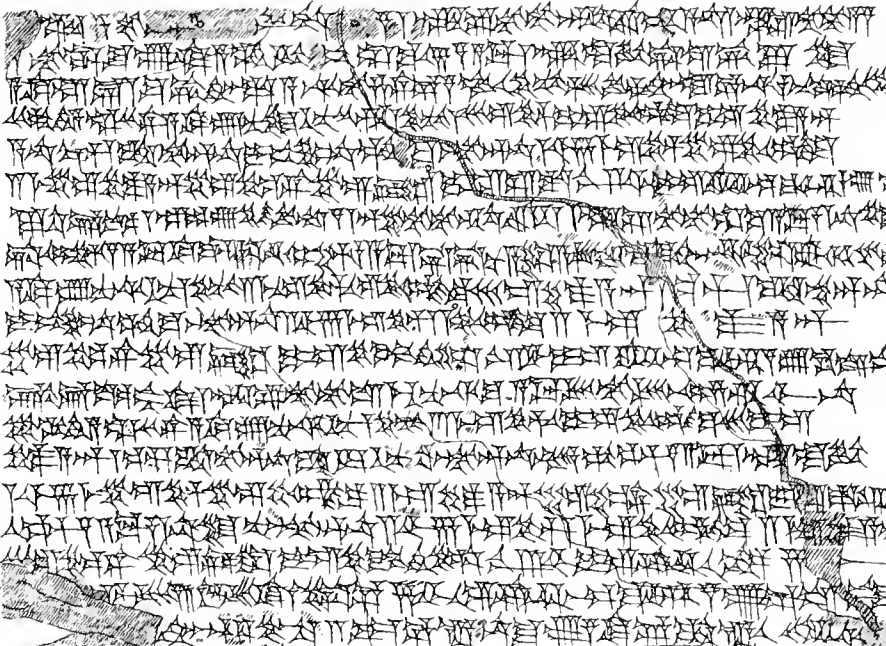
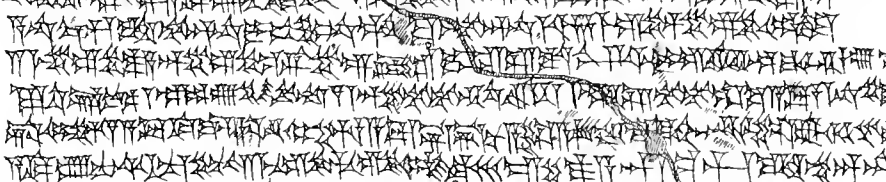
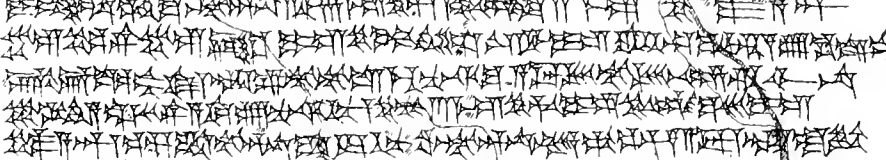
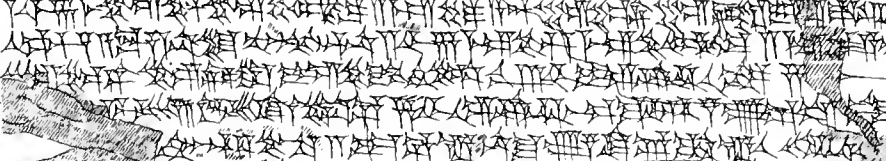
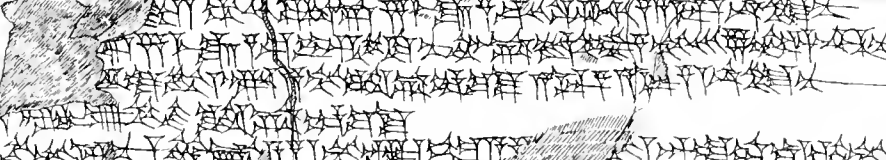
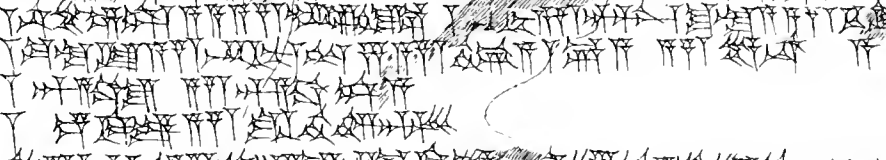
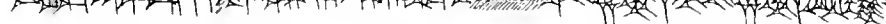
R. 


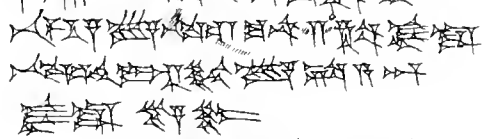
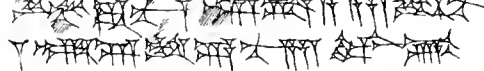
15 

U.E.

0.   rest erased.

5 

O.  Erasure
 5  Mistake of scribe, (cf. li. 15).
 10  omitted by scribe. (cf. 43: 3, 5, 9, 10).
 15 
 R. 
 20 
 25 

O. 
 5  omitted
 R. 

Continued

R.

Handwritten text on the reverse side of page 68, lines 1-4.

L.E. 𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

5 f.e.

Handwritten text on the verso of page 68, lines 5-7.

U.E.

O.

Handwritten text on the obverse of page 69, lines 1-4.

5

Handwritten text on the obverse of page 69, lines 5-8.

Erasure

L.E.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

10

Handwritten text on the obverse of page 69, lines 9-12.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣. # omitted

U.E.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

R. 15

Handwritten text on the reverse side of page 69, lines 13-16.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

20

Handwritten text on the reverse side of page 69, lines 17-20.

E.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

25

Handwritten text on the reverse side of page 69, lines 21-24.

𐎠𐎢𐎡𐎣
𐎠𐎢𐎡𐎣

U.E. 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣 𐎠𐎢𐎡𐎣

This line written above li. 1 was for insertion after KASPU on following page.

Continued

O.
 15
 R. 10
 15

O.
 R.E.

O.
 5
 R.
 10

O. (incised).






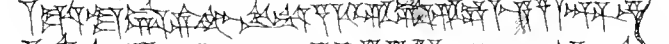
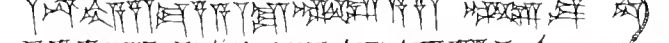
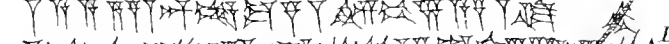
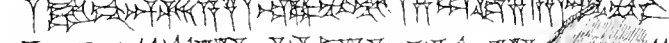





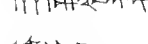

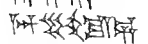
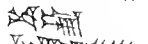





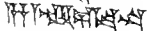
Handwritten notes in large, bold characters, possibly a signature or a specific reference code.


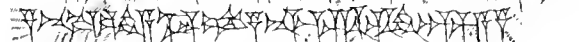

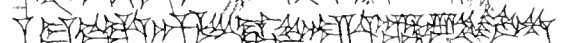


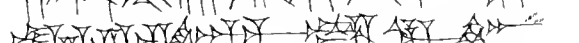



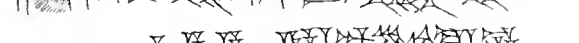



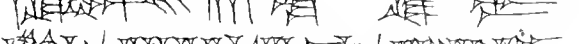




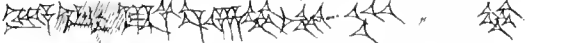



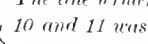




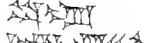
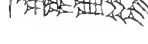


L.E.

O.
 5

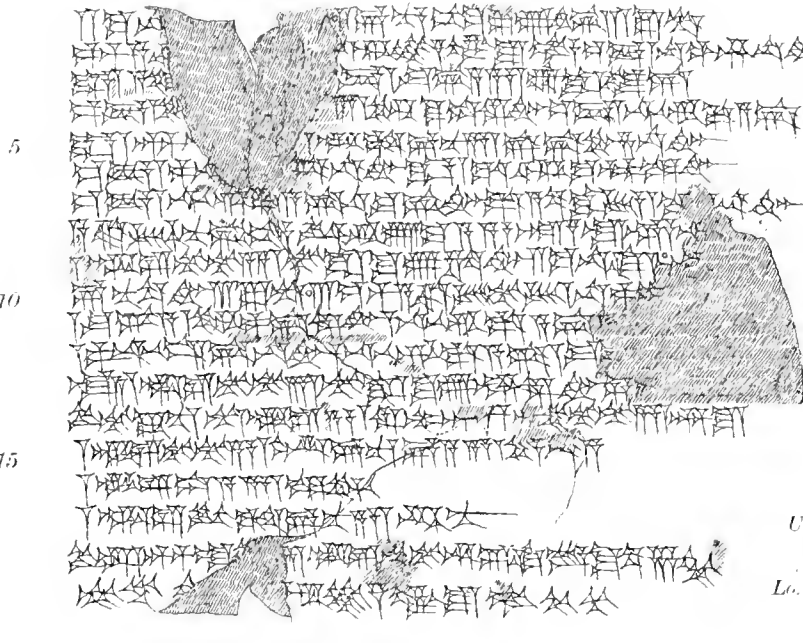
R.

Continued

	<p>             </p>	<p>L. E.    C. E.      L. E.    </p>
--	---	---

	<p>     5      10  </p>	
Lo. E.	<p>            </p>	<p>            </p>

• The line written between lines 10 and 11 was for insertion here.

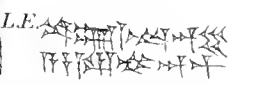
0.  0. III (cf. B. 10).

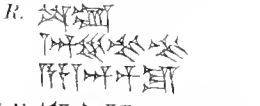
5

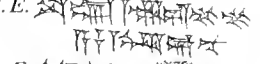
10

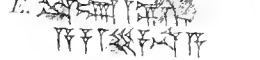
R.

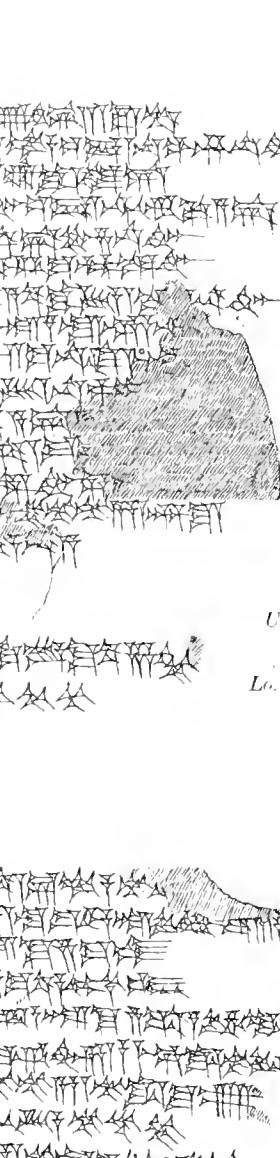

15

L.E. 

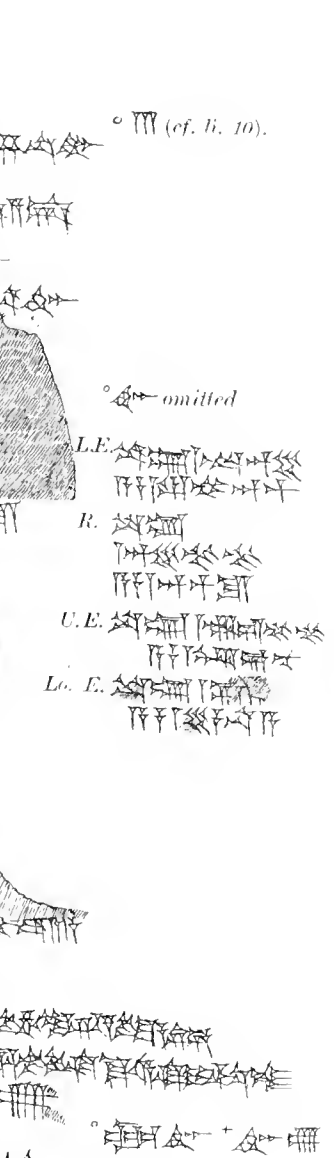
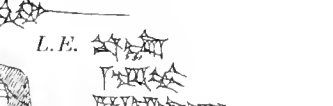
R. 

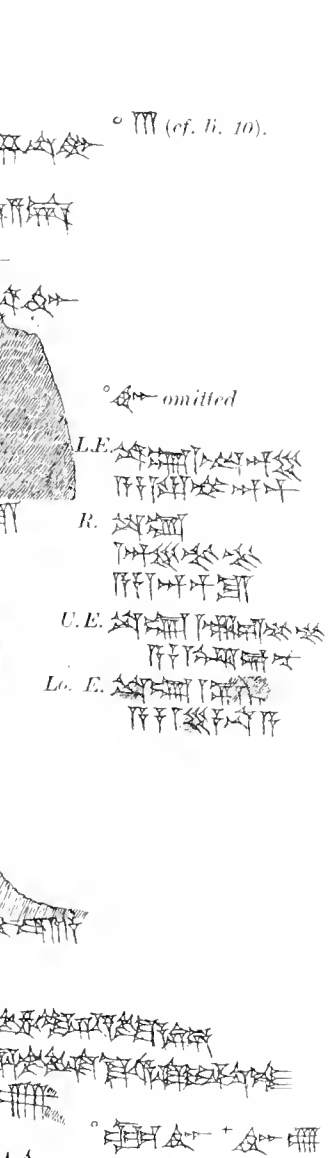
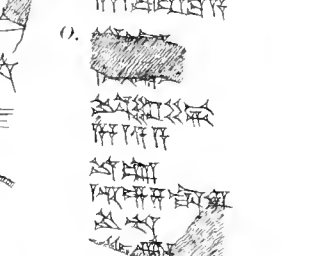
U.E. 

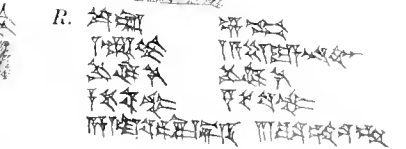
L. E. 

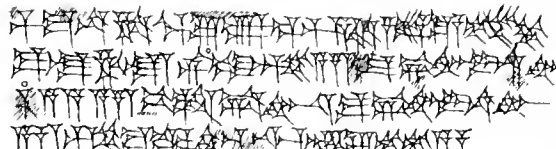
0.  0. 


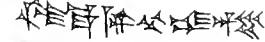
5



R. 10  L.E. 


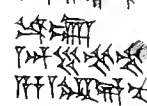
15  O. 

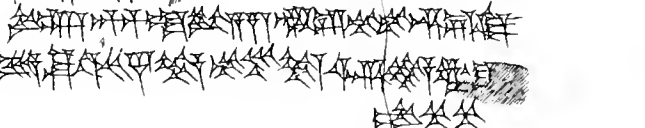
R. 


O.  ° omitted + 卍, rest erasure.
° rest erasure.

5  Lo. E. 


 O. 



R.  L.E. 


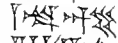
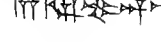
10  Erasure


15 

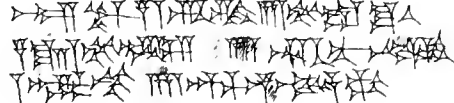
U. E.

O. 

5  L.E. 

R.  


10 

O. 

Continued

5
 R.
 10
 L.E. 15

O.
 5
 10
 R.
 15

L.E. 4
 5
 L.E. & O.
 O. & L.E.
 L.E. 10
 R.
 L.E.

O.
 R.E.

Continued

5
10
15
20
25

L. E. 15
R.
20
25

R. E. 20
L. E. 20
Lo. E. 20
U. E. 20

Determ. of the name of the first witness, which the scribe intended to write here.

U. E. 25

O.
5
10

Lo. E. 5
R. E. 5

(cf. No. 82, 23).

Continued






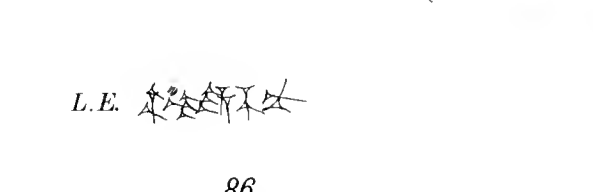
L.E. 15
 R.
 20
 25

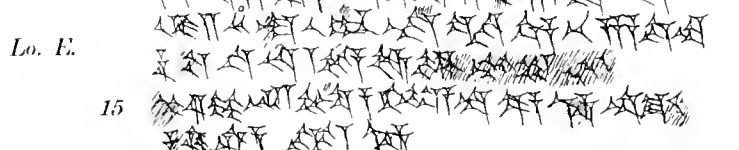
R.
 Omitted by scribe.
 L.E. & R.
 L.E.

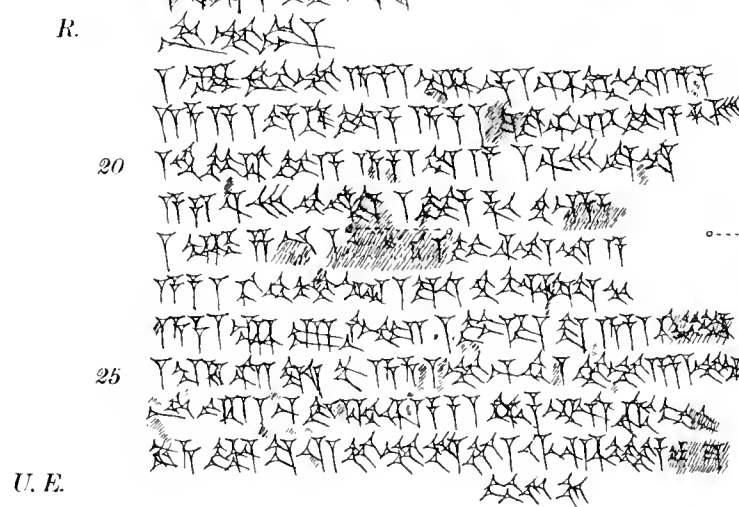
O.
 5
 R.
 R. 10
 15


Erasure
 L.E.
 Lo. E.
 L.E.

Repeated on following li.

O.  5  10  15  20  25 

Lo. E.  ° (cf. lines 1 and 11).

R.  Erasure

U. E. 

L.E. 

O. 

Continued

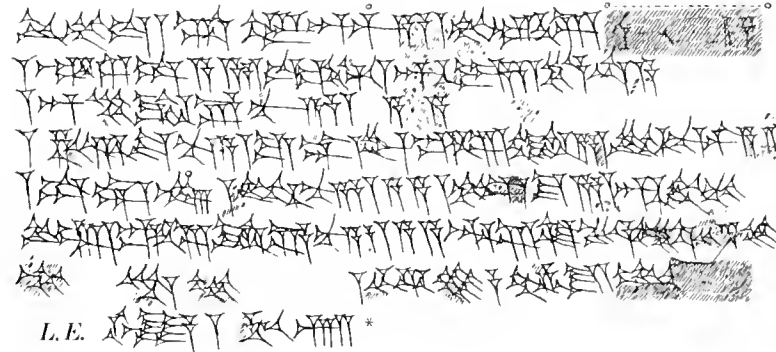


5
 10
 L.o. E.
 15
 R.
 20
 25
 U.E.

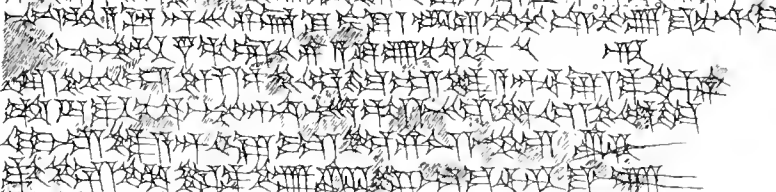
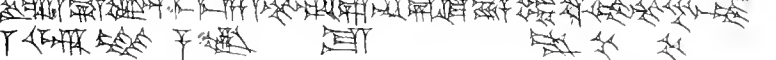
L.E.

0.
 5
 10

Erasure
 Mistake of scribe
 Erasure
 rest erasure

Continued

R.  Mistake for 𐎧-𐎧
 Erasure
 15  Written over an erased
 L.E. 

O.  5
 10  Read 𐎧-𐎧
 15 
 R.  20
 25 

O. 

* On lower edge faint traces of one line of an Aramaic inscription written with black color.

Continued

5
 R. 10
 15

Read 1

R.E. 甲旦
 𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎

L.E. 𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎


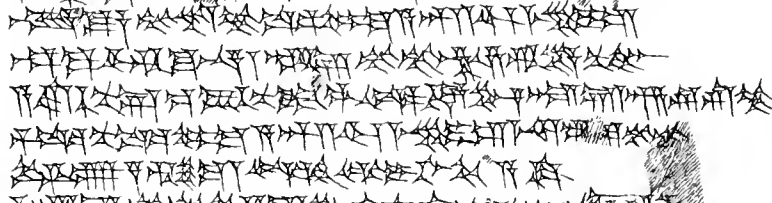
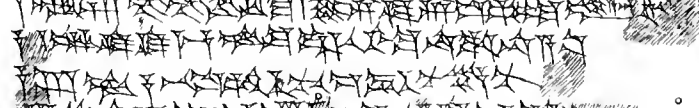



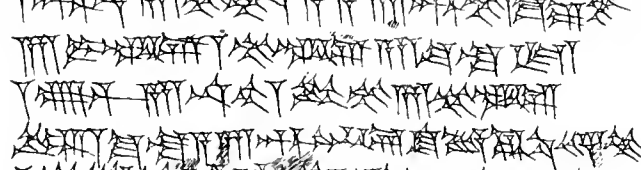

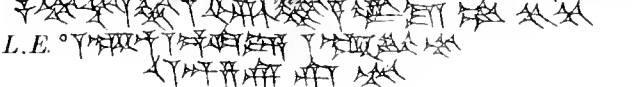


C.E. 𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎

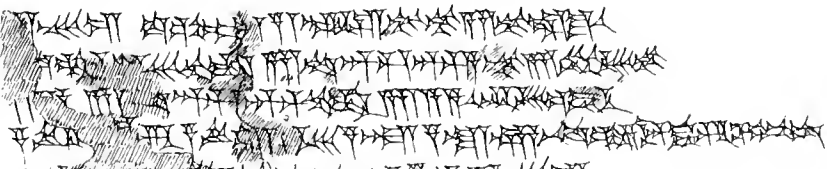

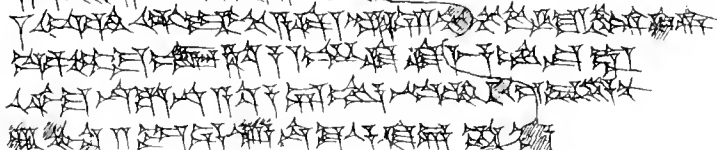

𠄎𠄎𠄎𠄎
 𠄎𠄎𠄎𠄎

0.
 5
 R.
 10

R.E. 𠄎𠄎
 𠄎𠄎𠄎𠄎

0.

0. 
 5. 
 10. 
 Lo. E.  °  rest erasure
 R.  ° The characters above li. 14 were for insertion here.
 15.  R. 
 U.E.  °  omitted (the four thumbmarks preserved).
 L.E. 

0.  ° Erasure
 5. 
 10. 
 R. 

Continued

15
 C. E.
 L. E.
 R.

0.
 5
 R. 10
 15
 L. E.

rest erasure.

0.
 5
 0.

Continued

5
 10
 R.
 15

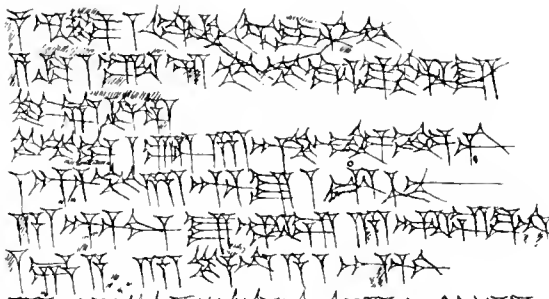

Handwritten Chinese characters in seal script, arranged in vertical columns. The text is partially obscured by redaction marks (circles and lines).

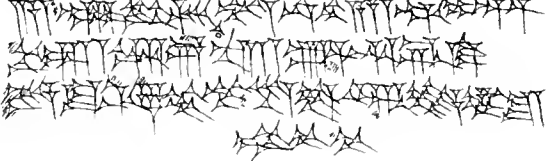

O.
 5
 Lo. E.
 R.
 15



Handwritten Chinese characters in seal script, arranged in vertical columns. The text is partially obscured by redaction marks (circles and lines).



○ The characters above li. 1 were for insertion here.
 ○ The characters above the li. were for insertion here.



Continued


10 R.   *rest mistake*

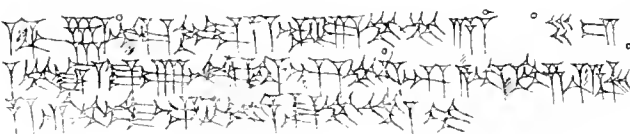



15   *Mistake of scribe*

0.   *rest closure.*

5   *erroneously omitted because the foll. sign begins with the same wedge.*

10 R.   *omitted*

15 

0.   *omitted (cf. l. 4).*
 *Repeated on foll. l.*
 *rest closure*

Continued

5 ° Ligature for > 𒀭

° omitted (cf. 104: 5, note).

R. 10 ° omitted

15

O. ° 𒀭 omitted (cf. l. 7)

5 U.E. 𒀭

L.E. 𒀭

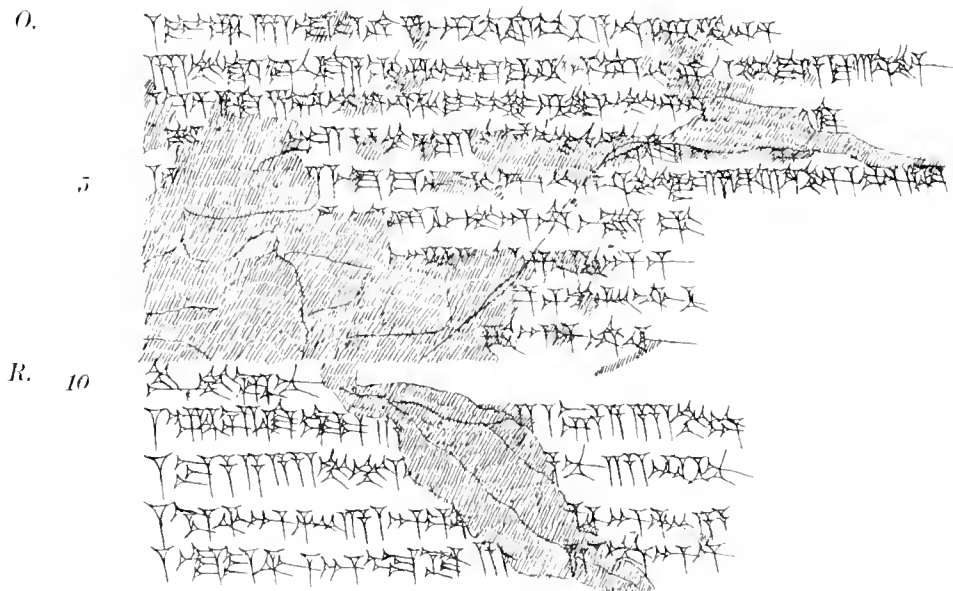
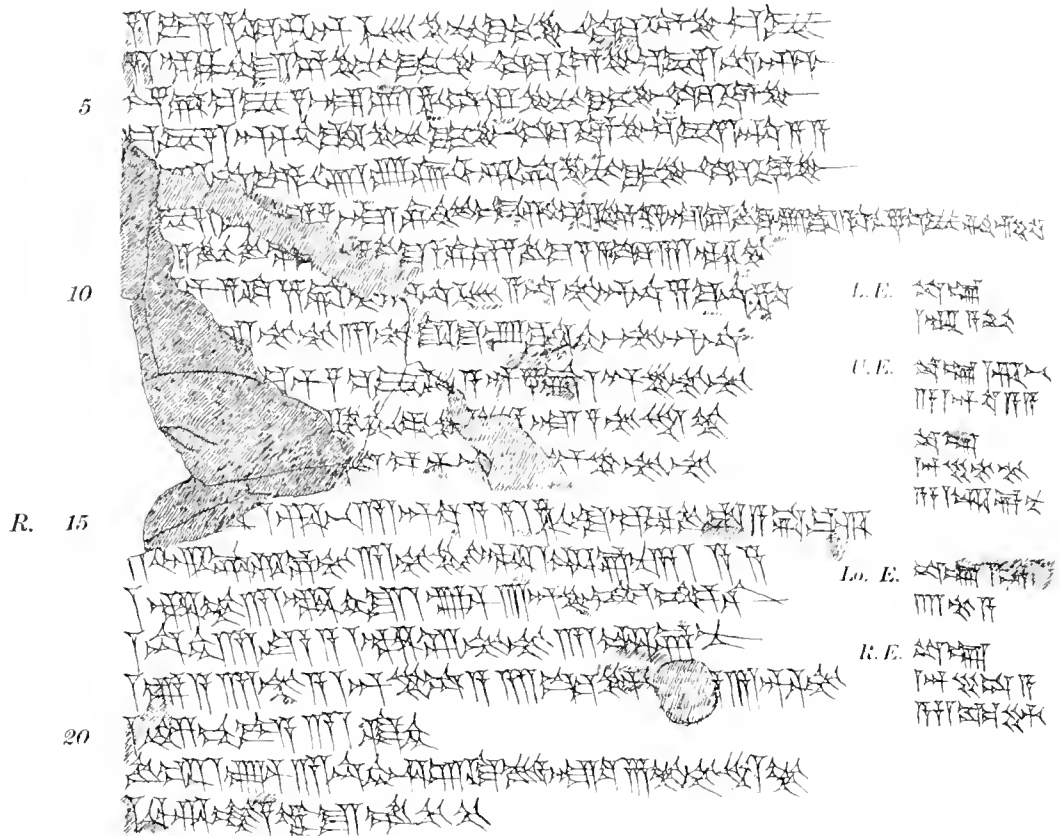
R. 10 L.E. 𒀭

15 L.E. 𒀭

R. R.E. 𒀭



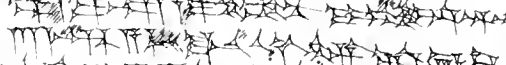


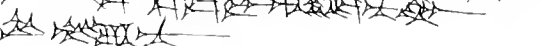
O.

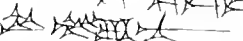
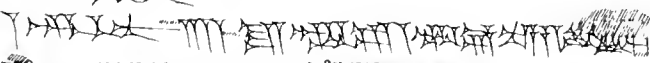

Continued




Continued

15  L. E. 




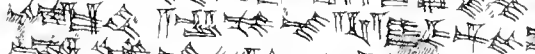








O. 


5 



R. 10 



..... Erasure

U. E. 15 

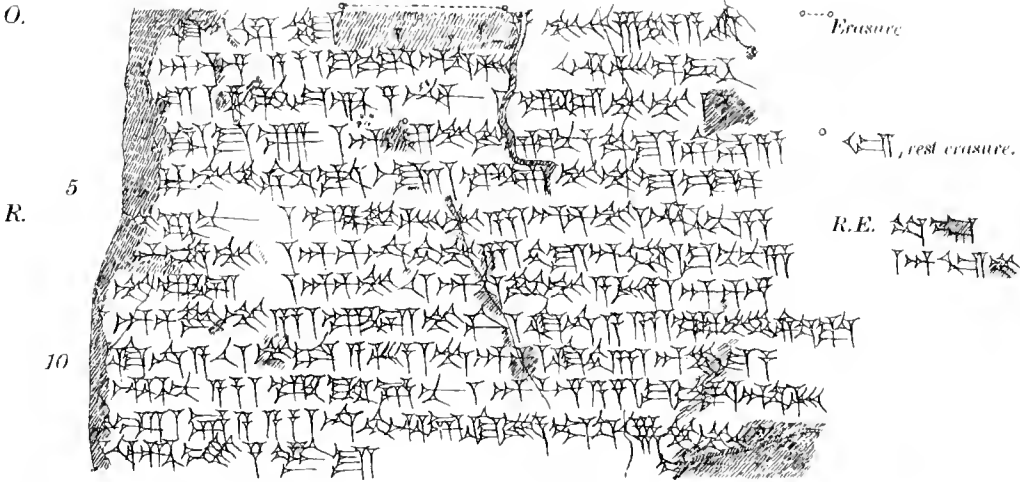
3"

U. E. 
O. 


5 

R. 
10 



15 

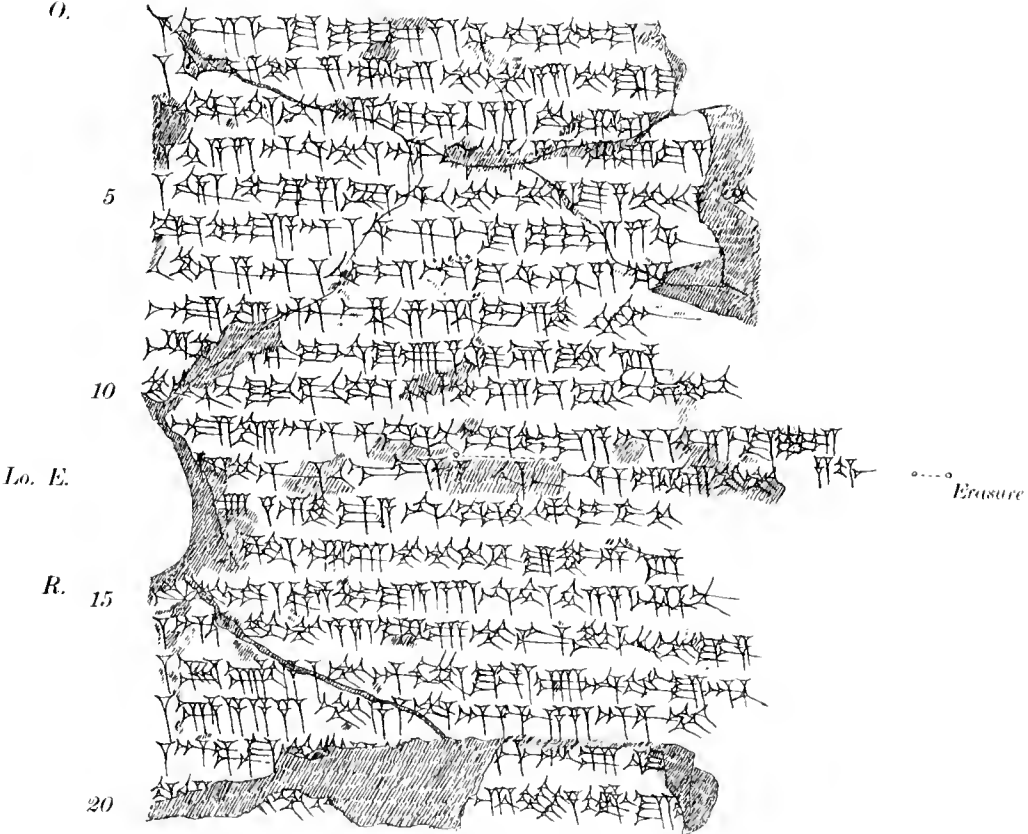
L. E. 

*There are faint traces of a slightly incised Aramaic inscription on the upper and left edges, two lines on the former one on the latter.

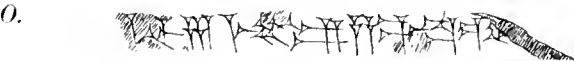
7"



17"

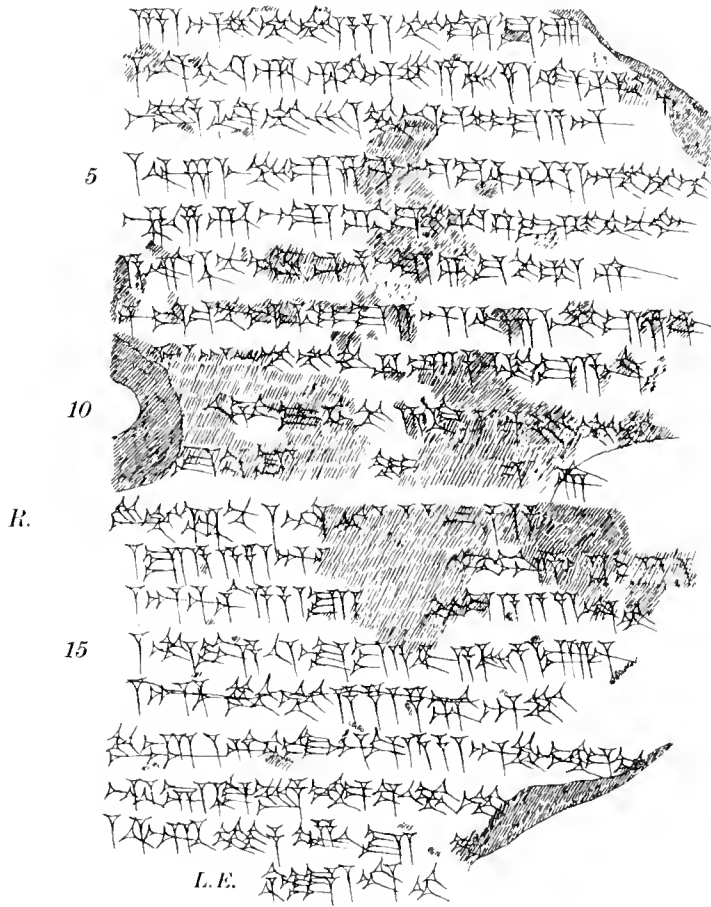


26"

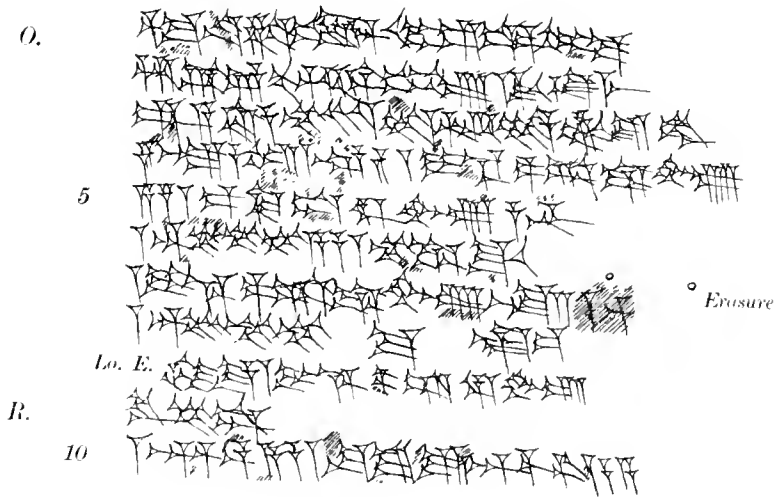


26"

Continued



28"



28"

Continued

15 ◦ ~~𒍪𒍪~~ omitted
◦ Erasure

32"

0. ◦ The signs above the li. were for insertion here.

5 ◦ ~~𒀭𒀭~~ omitted
+ Mistake of scribe

R. 10 ◦ Mistake of scribe.

15 Lo. E.

39"

0.

39^a

Continued

5

R.

10

15

0.

° The whole line written over an erasure.

° Lines 7-8 contain witnesses inserted by the scribe after he had finished lines 9-16.

52^a

0.

5

R.

10

15

° cf. 39; 6.

66"

O

5

10

Lo. E.

15

R.

20

R.

L.E.

U.E.

X omitted (cf. li. 10).

The characters between lines 3 and 4 were for insertion here.

U.E.

86"

O.


Continued

5 

10

° Erasure.

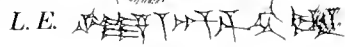
R.

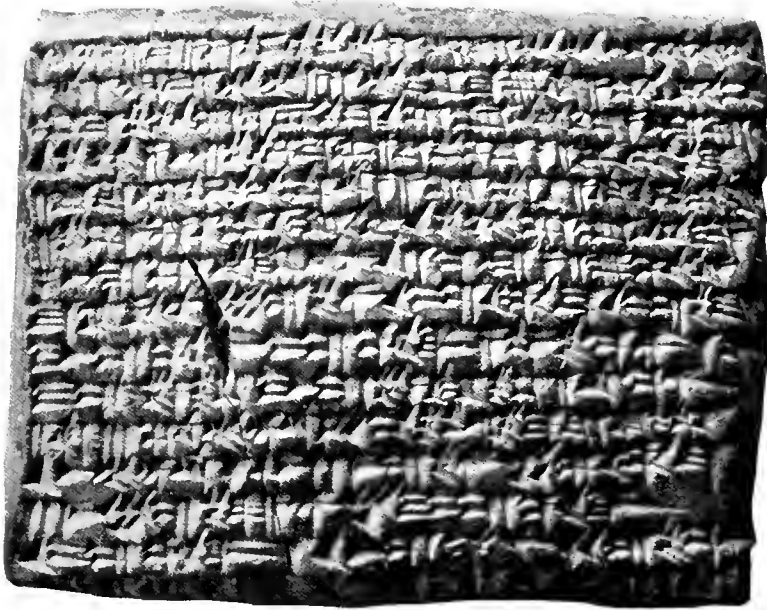


15 

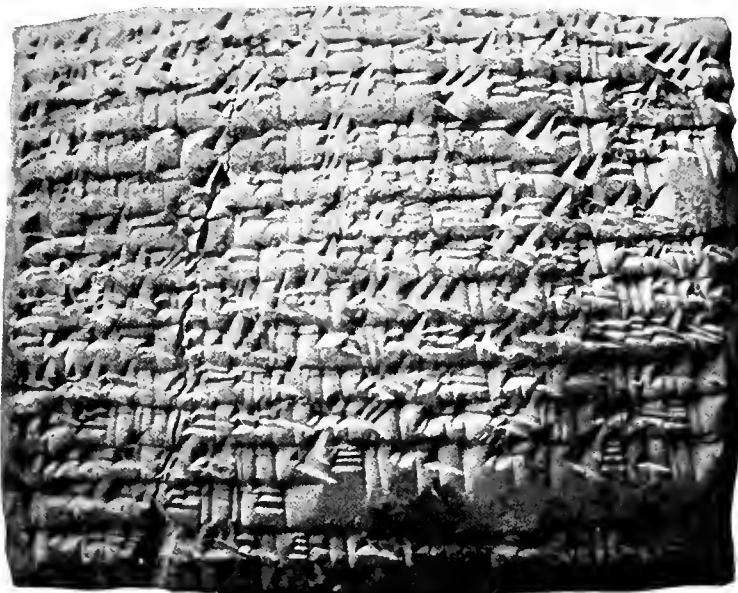
R.



L.E. 



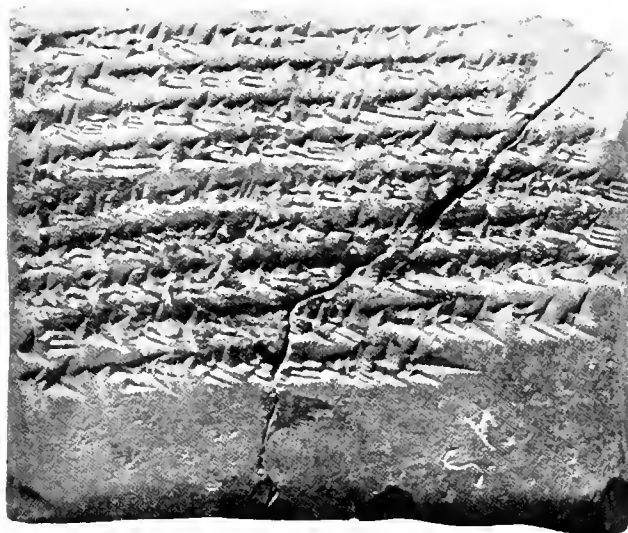
OBVERSE.



REVERSE.

1

THREE-YEAR LEASE OF FIELDS WITH SEEDS AND
FACILITIES FOR IRRIGATION.



OBVERSE.



REVERSE.

2

GUARANTEE THAT AN EMERALD SET IN A GOLD RING
WILL NOT FALL OUT FOR 20 YEARS.



OBVERSE.



3

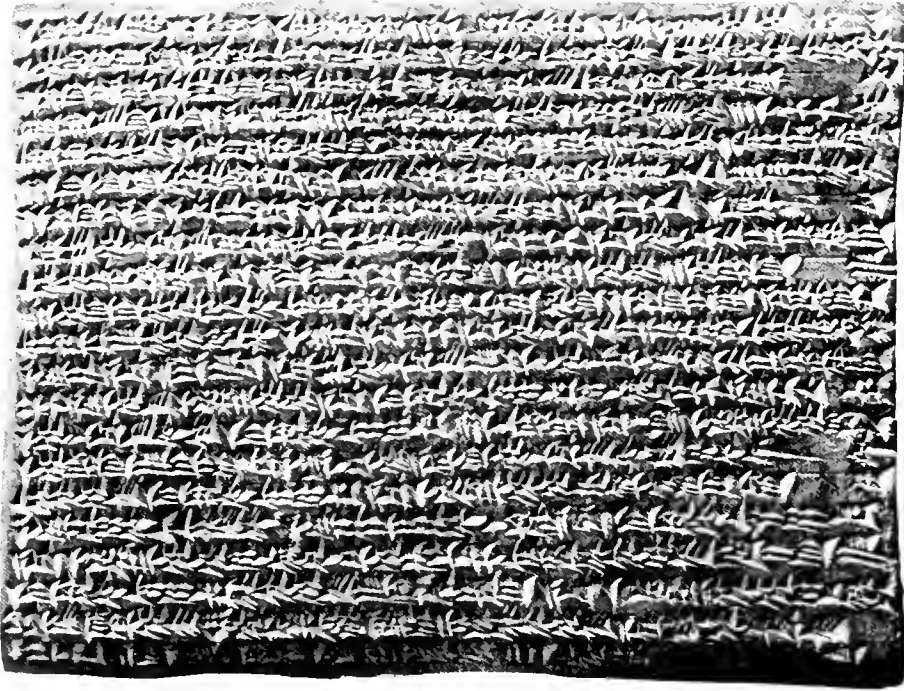
4



REVERSE.



3. MORTGAGE OF AN ORCHARD AS SECURITY FOR PAYMENT OF DEBT.
4. RECEIPT FOR PARTIAL PAYMENT OF RENT ON FIELD.



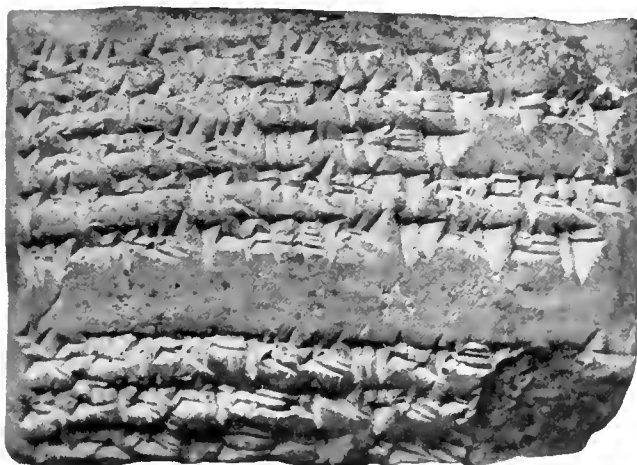
OBVERSE.



REVERSE.



OBVERSE.



REVERSE.

6

STATEMENT OF CERTAIN TAXES RECEIVED BY A SLAVE
FOR HIS PERSIAN MASTER.



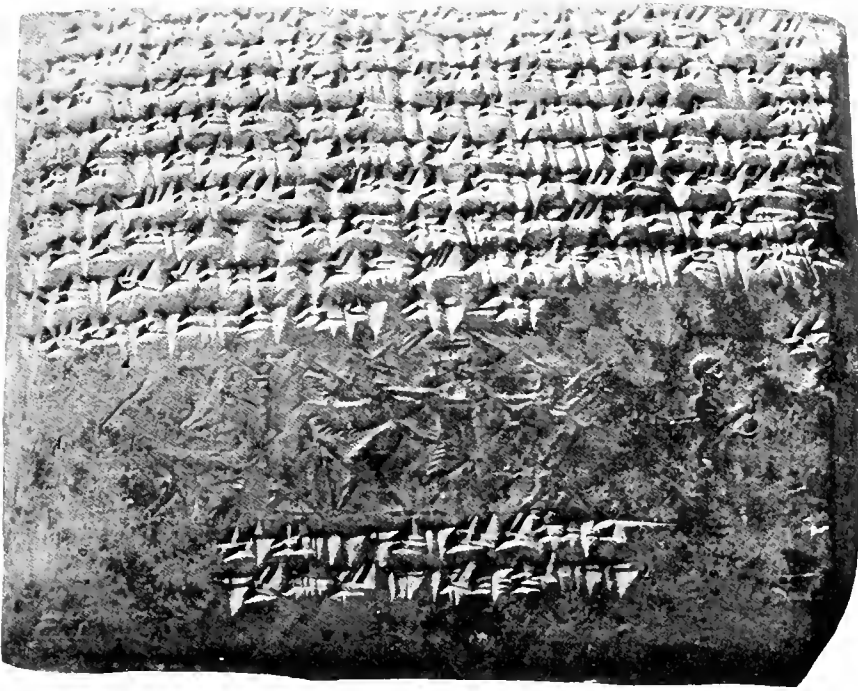
OBVERSE.



REVERSE.

7

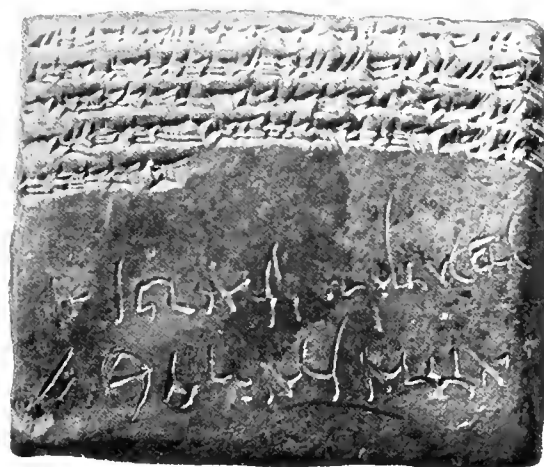
LEASE OF FIELDS AND OTHER PROPERTY BY A SLAVE,
EXPENSES AND PROFITS TO BE SHARED.



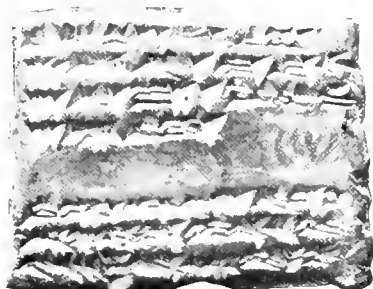
OBVERSE.



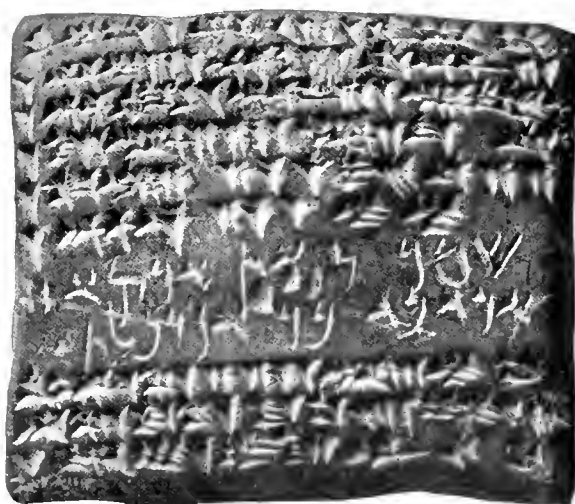
REVERSE.



9



10



11



12



13



14

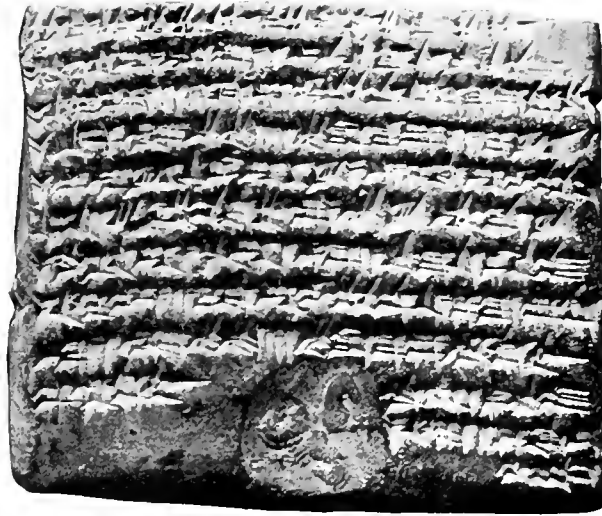


15



16

BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.



OBVERSE.



REVERSE.
17





19



20



21

BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.



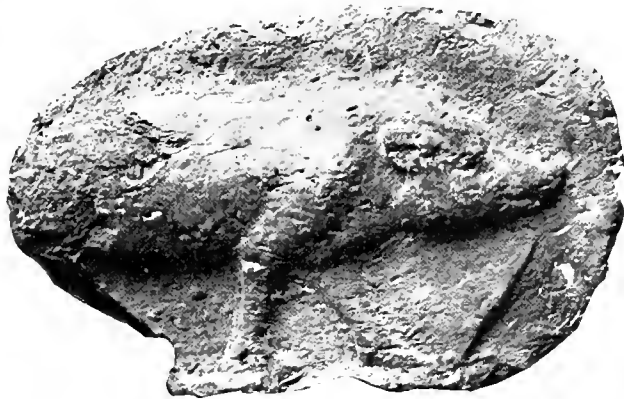
FIGURINES AND BAS-RELIEFS IN TERRA COTTA.

22. Head in Assyrian Style.

23-26. Different Representations of Bel with his Attributes.



27

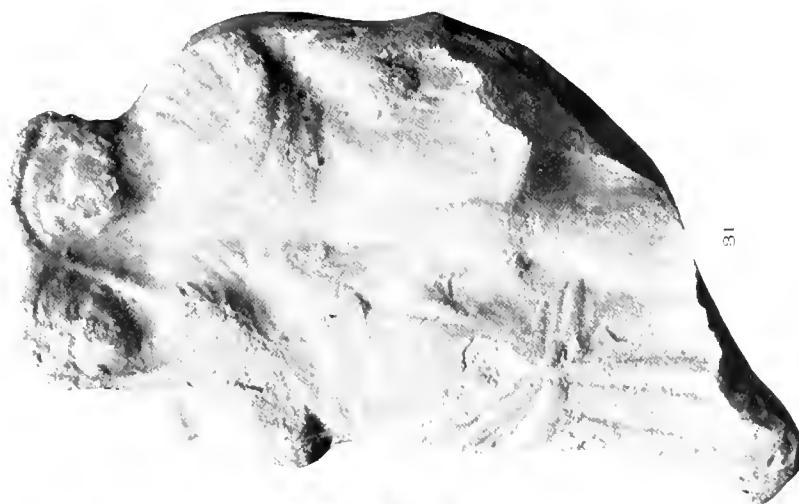


28

BAS-RELIEFS IN TERRA COTTA.

27. HUMPED BULL.

28. WILD HOG.



FIGURINES IN TERRA COTTA.

29. Musicians.

30, 31. Lovers.



33



34



32

FIGURINES IN TERRA COTTA.

32. Etana on the Eagle's Back.

33. Baby Rattle in the Shape of a Chicken.

34. Dog with Puppies.



35

BABYLONIAN SARCOPHAGI IN SITU.
Nippur.





37

BABYLONIAN SARCOPHAGI IN SITU.
Nippur.



38

EXCAVATIONS IN THE UPPER STRATA OF THE TEMPLE ENCLOSURE,
SOUTH-EAST SIDE.

Nippur.



FORTIFICATIONS IN THE LATER TEMPLE ENCLOSURE,
SOUTH-EAST SIDE.

Nippur.

CORRECTIONS AND ADDITIONS.

VOL. IX.

TYPE.

The following typographical errors need correction :

- P. 20, li. 13, insert comma after "note."
 P. 27, li. 9, read *Iādaḥu-Nabū* instead of *Iādaḥu-Nabu*.
 P. 27, li. 9, read *Nabū-ḥuqabi* instead of *Nabūḥuqabi*.
 P. 27, li. 18, read ירענה instead of ירענה.
 P. 27, li. 20, read נבות instead of נבות.
 P. 27, note 1, li. 1, read ברקוס instead of ברקוס.
 P. 31, note, li. 2, read *a-di-i* instead of *a di-i*.
 P. 31, note, li. 6, read *ka-a-mu* instead of *ka a mu*.
 P. 39, note, li. 3 from end, read *ū-mar-raq-qa-am-ma* instead of *ū-mar-raq-qa am-ma*.
 P. 42, note, li. 3, read *ummanuu* instead of *ummanuu*.
 P. 42, note, li. 4, read *zêrî id-dash-shu-uu-ti-ma* instead of *zêrîid-dash-shu-uu-ti-ma*.
 P. 44, note, li. 13 (end), read *ḥshu-* instead of *ḥshu*.
 P. 45, note, li. 2, read *amêlu-tû* instead of *amêlu tû*.
 P. 45, note, li. 2, read *Umū(-mu)* instead of *Umū (mu)*.
 P. 45, note, line 3, read *shu'ātu* instead of *shu'ātu*.

PLATES

Owing to the Editor's absence, the following corrections and additions could not be made in the plates without considerable delay in publication :

- Pl. 1, No. 1, lines 4 and 17, add the marginal note "Mistake of the scribe for V" (referring to the sixth cuneiform sign of each line).
 Pl. 6, No. 9, li. 4, to the fourth sign from the end add the marginal note "*mu* mistake of the scribe for *īḡu* (read *īḡu-ma-shi-ḥu*)."
 Pl. 11, No. 17, the numbers 10, 15, 20, are each one line too high.
 Pl. 14, No. 23, li. 14, middle, add the marginal note "the sign *MESH* omitted by the scribe after *ni* (read *ḥshō-shu-uu-ni* pl., cf. No. 12 : 5, 8)."
 Pl. 18, No. 29, read li. 30 instead of li. 50.
 Pl. 18, No. 30, li. 11, end, read *lu-ki-il* instead of *li-ki-il*.
 Pl. 24, No. 39, li. 5, end, read *IVka* instead of *IIIka*.
 Pl. 29, No. 46, li. 11, place a small circle over *ki* in the cuneiform text and a comma after *di* in the marginal note.
 Pl. 43, No. 71, li. 4, end, read *m.d.Bil(=L)-nādīn-shumu* instead of *mIlū-nādīn-shumu* (cf. Pl. VIII, No. 9, li. 4).
 Pl. 53, No. 88, li. 4, to the third sign from the end add the marginal note "one perpendicular wedge omitted by the scribe (read *ishtēnūt(-it)*)."
 Pl. 62, No. 104, li. 10, end, add the marginal note "*uplu sha* omitted by the scribe."
 Pl. 70, No. 66^a, li. 9, place a small circle after *ū*, adding the marginal note "*mu* omitted by the scribe (read *ma-ḥir*)."
 Pl. 71, No. 86^a, lines 14 and 21, place a small circle after 2700, adding the marginal note "*gur* omitted by the scribe."

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